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## BIOGRAPHY.

From the London Evangelical Magazine.  
MEMOIR OF THE LATE MR. HENRY CHURCH.  
WOODBURY, BUCKS, (ESQ.)

The intention of presenting to the public the memoirs of good and excellent men ought to be a business. Admitting this, it must be acknowledged, that there are private Christians whose piety and activity are equally to be admired, and worthy of imitation as those whose office lays them under the strongest obligations to be patterned after. And some who have fallen asleep deserve to be noticed, and their Christian virtues recorded, to stimulate others who are yet in the career of life. The late Mr. Henry Church, of Woodbury, Bucks, was not only a very exemplary Christian, but an active servant in his Master's work, and has left a name behind him which will long be in remembrance. He was early in life acquainted with "the excellency of that knowledge of Christ Jesus;" by what means it does not appear, nor is this of consequence, when there is any proof we can wish of a heart renewed by divine grace.

The father of this worthy man was the Parish Clerk; but, like too many in that office, he was great ornament to the station he filled. In consequence of a difference between him and the vicar, he was dismissed, and his son called upon unexpectedly to officiate in his stead, and he continued in his office 29 years. It will appear singular to some, that a man so spiritual in his affections, and so devoted to God as Mr. Church, could continue clerk in a church for such a length of time where the gospel was not then preaching. To him it may be replied, that besides hearing the gospel one part of the Lord's Day at the Dissenting Meeting, as well as on week-day opportunities, he was placed in a situation of great usefulness, as a constant visitor of the sick, to whom he was remarkably useful. Possessing, however, a clear conscience, he felt some scruples as to the propriety of continuing in his situation; and therefore consulted with two pious ministers, who advised him to remain, on account of the favorable opportunities his office afforded him of visiting the poor and afflicted; and the late Pastor of the Independent Church at Woodbury observed to him—"Many of the people will hear that from you which they will not from me."

The writer of this would not wish to express his opinion on the above advice: it was doubtless all intended, and his exertions were followed with the divine blessing. The time he allotted to the visitation of the sick was, for many years, after he had finished the secular employment of the day in which he was engaged, though latterly being retired from business, he was ever ready to perform any service. This good and faithful servant might be often seen travelling through the village from cottage to cottage with his basket of temporal supplies for the afflicted and indigent, furnished him by a benevolent lady, who pointed him the almoner of her bounty. And we would wish to exhibit this honorable discharge as an example of pious zeal, we would ask, could it not be well if the amount would encourage such by employing them to administer to the necessities of the distressed? But to proceed: the excellency of his character, the mildness of his manners, and his tender sensibility, rendered him universally respected, and secured the attention of those he visited. He was indeed distinguished for the strictness of his integrity, the tenderness of his conscience, his peaceable disposition, his deep humility, and his unblamable life. He was an Israelite indeed, in whom there was no guile. And it is very evident, from a few memoranda which he had made, and which he left, that his very soul was in this benevolent work—that it afforded him peculiar delight—and that he rejoiced with humility that his labors were rewarded with success. "Oh, what a pleasure I am in the work!" said he; "how pleasing to every face wear solemnity when I am speaking of eternal things—to see the knee bend with awe at the throne of grace—to behold the hand relieved in wiping the falling tear—and hear the tongue thanking me—but, above all, have the approbation of my dear Master. This pleasure, to be preferred to gold and silver; I feel a proud covetous heart, and almost every thing that is sinful. Lord, make me more of conceit with myself, and help me to prize my Redeemer more and more." In a similar manner he proceeds in his remarks in succeeding pages, expressing himself in language of the deep humility and self-abhorrence, bewailing his weakness, declaring the pleasure he experienced in this work, and in stating his unfeigned gratitude to the Father of mercies.

At length, in the year 1803, this worthy man was expelled from the office of Parish Clerk for refusing to say Amen to sermons which were contrary to the Gospel. Though the parishioners generally disapproved of his dismissal, he viewed it as a proper light, and expressed his thankfulness for the event, as he then saw his path of duty more clearly marked out; and he observed, "I hope the people will be led to search out the reason of my refusing to say that very significant word, Amen. Oh, how awful to think that the doctrines which the liturgy of the church teaches, could be so adulterated by those who have engaged to preach them!" During his long continuance in office, he had constantly prayed that the parish church might be favored with a Gospel Minister; and after long waiting, the Lord very unexpectedly answered his request; for in March, 1805, the Rev. T. Tyndale obtained the living, and the Gospel has ever since been faithfully preached. Mr. C. became a member of the Independent Church at Woodbury in 1804, and was chosen a deacon in 1809. As in his life he was a light and ornament of the church, and spent many days in useful exertions to promote the welfare of his parish; so in his sickness and death he exemplified in no common degree the power of real religion. In noticing the closing scene of this eminent Christian, we cannot but remark what an engagement it exhibits to the weak believer; in his life he was remarkably timid, which disposition was productive of very distressing feelings, and he seldom had any great enjoyments. But during his long and painful illness, he was blessed with remarkable light, which chased away every cloud, and he was filled with joy in believing to use his own emphatic words, "I am out of bondage." It would take up too much room to record the pleasing and instructive addresses which he delivered to his family and those who visited him. During this delightful season, which continued to the end of his life, he said, "I am heaven upon earth: my vessel is full: I can do no more; I enjoy as much of heaven as I can." Addressing his wife, who had long been partner in his joys and sorrows, he observed to her, "My dear, you will never know what I enjoy in heaven, till you get there. When I die, it will be stepping out of one heaven into another. Redeemer is mine, and I am his, and my soul is secure." He expressed an earnest wish that his saint and sinner might know of the goodness of God to him, as an encouragement to trust in

him. On one occasion, he said, "If the Lord should raise me up again, I will endeavor to shame the people of God out of their unbelief, of which, alas! I have been so guilty." On being asked the state of his mind, after great bodily suffering, he replied, with a look of sweet serenity, "Well, considering the flesh is weak. The Lord wonderfully supports me." His daughter asking him, had he any fears of death; he answered, "No, my dear, I am fixed." "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." He spoke but little afterwards, except the expressing his thankfulness for kind attentions; for his strength was almost gone, and the pious saint appeared to die in his sleep without a struggle or a groan, on Thursday, May 3, 1821, aged 68 years. His funeral sermon was preached to a large congregation by his affectionate pastor, on Lord's Day, the 20th of May, from Acts viii. 2. "And devout men carried Stephen by burial, and made great lamentation over him."

As an appendix to this brief Memoir, we subjoin the following extracts from an address delivered by the deceased in his last illness to the Rev. Mr. H. his pastor:—"The Lord support, comfort and encourage you amidst every seeming discouragement, and amidst every seeming opposition (alluding to an alteration made by the clergyman in the time of divine service.) What we feel the most painful and the most contrary to our wishes, and for the time the most discouraging, we most frequently, in the end, find the most beneficial, and therefore for the best; only let us be willing for him to do at he pleases without murmuring and unbelief, and he will do what is good, and in the best manner, and at the best time, so that we shall with gratitude and admiration say, 'What has God wrought?' Difficulties and discouragements there will be. But to each of these we may say, 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.' Live near to him and he will not forsake you: 'he will make darkness light, and crooked things straight:—' for all things do work together for good to them that love God.' May the Lord continue to bless you in your work, and still make you a blessing to many more. With respect to the members of the church to which we belong, and to members of other societies (God forbid that I should be uncharitable, for I have no particular allusion to any,) I am fearful their outward conduct does not always bespeak that they are members of Christ. Such are not consistent members, are great stumbling blocks to others. It is sometimes wondered at, that some who do not profess to be religious, should be more honest and moral than many who profess godliness. There are some who go great lengths, yet when they come to the test are unwilling to part with all or any thing for Christ." After this he proceeded in a lengthened and striking comment on the young man in the Gospel:—"With respect to myself, (said he) I have professed the Gospel for many years, without experiencing much of the comforts of religion. My mother, when in the family way, was, by an event which happened at the time, very much alarmed, and I came into the world a poor timid creature, and thus continued. When clerk of the church, though I knew the prayers, it was with great difficulty I could go through the duty. No one knows what were my feelings but God and myself. But the Lord at length delivered me from the office, and I bless him for it. I have spent in this corner and that (pointing to them in his chamber) a great deal of time in prayer, but never felt that comfort which others have expressed, and which the Bible gives us reason to expect. I have often been sorely distressed by the enemy of souls, who has told me what others have experienced, and what God has promised; and that as I did not enjoy these things, I was none of his. However, I felt my duty to persevere, though I have frequently prayed for more than half an hour at a time, and yet have walked in darkness. Oh, Sir, I have had many a hard conflict! I cannot say I never felt comfort; it has been a rare thing, and but of short duration, until the last year when afflicted, and during my present illness I have felt and do feel inexpressible happiness; indeed I am surprised, especially that it should so long continue; I seem to be a new man. 'O, to grace how great a debtor!' By the grace of God, I am what I am." Being quite exhausted, he then laid down, and his minister left him. I cannot but hope such an address from a dying saint may be useful, both to himself and others. J. H.

## Late Missionary Intelligence.

From the London Missionary Chronicle for March, 1822, received at the Recorder-Office.

### SOUTH AFRICA—THE PAARL.

Extract of a Letter from the Rev. Evan Evans, Missionary at this place; dated 12th Sept. 1821.

"The attendance on the means of grace continues to increase. The number of hearers to the village and vicinity amounts on an average to about 1100 whites and 1200 blacks; in fact there are few now to be found who have not attended several times. Last year a very neat chapel was built in the Wagon-maker's valley, which will contain upwards of 300 hearers. Our Directors (of the Paarl Auxiliary Missionary Society) are desirous of having our chapel enlarged, or rather of building a new one;—But Mr. C. states the difficulty of procuring sufficient pecuniary aid, and proposes some ingenious plans for the purpose. There are, it appears, about 5000 heathen in the Paarl and its vicinity. There are 175 slaves and free blacks on the school list; but, as many of them are obliged to come only in turn, the attendance in general is from 40 to 80. Most of them are learning the Catechism and Hymns. Several can repeat the whole Epistle to the Ephesians. It is encouraging to see that many, both of the children and adults, are indefatigable in their exertions, and it is hoped that many others will follow their good example."

Mr. Evans says, "The week before last I spent a few days with the Rev. Dr. Philip at Cape Town. I was exceedingly rejoiced to see that they have commenced building the chapel. His labors have been very much blessed there. It is delightful to see the respectable congregation which attends. On the Sabbath evening the place is crowded, and I have no doubt that when the chapel is finished, the attendance will be thrice as numerous. It is very pleasing to observe the improvement which has taken place in Cape Town during the last two or three years. Mr. Beck's labors among the Dutch inhabitants of the town, as well as among the slaves, have been crowned with the blessing of the Almighty. Their large chapel is often too small to contain the congregation."

Mr. F. then states his want of more Dutch Tracts, which he has excellent opportunities to circulate; and he says he has reason to hope that those which he has dispersed have been useful to many. Several instances have come to his

knowledge. Mr. E. then relates the following account of

### The happy Death of a Female Hottentot Slave.

Jan. 26. I baptized a female slave at Great Drakenstein, and May 20, six more, in our chapel—two men and four women. Their walk and conversation hitherto adorn their profession, and having, as I trust, received the love of Christ in their own hearts, they are zealous in persuading others to follow their example, and dedicate themselves to the service of the Lord.

We enjoy most delightful seasons when we commemorate the dying love of our blessed Redeemer. I have always observed that the celebration of the Lord's Supper has a most remarkable influence on the minds of the heathen, even of those who are only observers, and are as hard as stones under other means of grace.

The female slave whom I baptized in Great Drakenstein died lately, rejoicing in the hope of everlasting glory. It was most pleasant to witness her experience in her last days. After having been for some time troubled with doubts and fears, she was enabled, through grace, to put her whole trust in the Saviour, and to proclaim his praises to all around her.

Shortly before her dissolution she called her children, and spoke to them in such a pathetic and earnest manner as drew tears from every eye. After entreating the blessing of Almighty God on each of them, she turned to her eldest and said, "Hitherto you have been the cause of great grief to me, for your heart is as hard as a mill-stone. All my advices have been in vain, yet still I do not despair. Very probably this is the last time your mother will ever speak to you in this world, therefore, I pray you, consider your ways, and what their end will be. Death will call you shortly as he is now calling your mother, but consider how you would meet him, suppose he were to call you this day. Could you meet his deadly weapons with that serenity and peace of mind with which your mother can? I fear not; yes, I am sure not. And what is the reason that the fear of death is taken away from me? It is the Lord Jesus, who came into the world to seek and to save that which was lost, who found me also, when I was travelling the broad road in which you are walking at present. He drew me with the cords of his love out of the pit of corruption, and brought me to seek salvation through that blood which he shed on Calvary, to purify sinners from all iniquity. Oh yes! this is the fountain which is opened for sin and uncleanness, and the streams of these living waters now make my soul to rejoice in the midst of all tribulations, and to meet the king of terrors without fear or dismay. Therefore, my dear son, yes, all my children, and all present, seek the Saviour while he is to be found, call upon him while he is near; his blood cleanseth from all sin; he is able to save to the uttermost; he will in no wise cast out those who come to him; his arms are open to receive you as freely as he received an unworthy and sinful creature such as I am; therefore come all to him, he knocks continually at the door of your hearts. I can assure you he is a good master; he is the best King; you will never be tired of his service. But if you despise his great salvation, you will be for ever miserable. Oh seek him now! seek him now! and do not delay a day longer, for he says himself that his enemies shall be as chaff; and further, 'Because I have called, and ye have refused, I have stretched out my hands and no one regarded; but ye have set at naught all my counsels, and would none of my reproof: I will also laugh at your calamity, and will mock when your fear cometh.'"

Together with these she recited some other broken passages of the same chapter, which she could recollect. Thus she went on, as far as her strength would permit, either rejoicing in the Lord, or praying, or admonishing those around her, until her soul was loosed from the earthly tabernacle, and took its flight, as we have every reason to hope, to the regions of everlasting bliss. She was possessed of a retentive memory; and during the last months of her life delighted greatly in religious conversation, the benefit of which she experienced even to her dying moment. It would far exceed the limits of a letter to write all, or even half of the precious words which she spoke. Some irreligious persons were heard to say, that *Lea Elizabeth* (for that was her name) must certainly be in happiness, for it was like a little heaven upon earth to be near her, particularly in her last illness. A more delightful scene can scarcely be conceived than that which her appearance presented to our view, a poor, and completely worn-out slave, without any of the pomps and vanities of this world about her, sitting or lying on her mattress; yet, at the same time, an heir of an everlasting kingdom, and beginning to feel those joys which shall never cease, and about to participate in that glory which shall never fade away."

One day she said, "Yes, yes, I am but a slave on earth, but I have a good hope, through grace, that I have been made free indeed through the blood of the Lamb, and that hereafter I shall sit with my blessed and glorious Redeemer in his heavenly kingdom, never to be separated." I was quite astonished at the progress she had made in the knowledge of divine things, and so were all who heard her.

The following paragraph has appeared in the public papers, but we are not able to vouch for the truth of it: "Intelligence of another unpleasant nature, as respects the new British settlement at Algoa Bay, was received in London on Thursday. It is communicated in letters of the 14th of November, from the Cape of Good Hope, which state that the Caffres have commenced a new war and that Geika, the Caffre chief, with whom a treaty of peace and amity (which it was hoped would be lasting) had been made, has again taken up arms, and is actively employed in raising and equipping a force, which is to be directed against the infant colony. The pretence for this proceeding is stated in the same advices to be, that the British have been guilty of a breach of good faith, by entering and settling in the territory of the Caffres, beyond the great Fish River: Geika contends that, by the treaty, this ground was to remain untouched by the colonists. Such are all the particulars that are at present known; but as no act of aggression had been attempted by the savages, some hopes were entertained that matters might be accommodated."

### CHINA.

A valuable paper appears in a late Number of the "Chinese Glenset" on the History of Medicine in China, a paper which we suppose contains much original and interesting information to medical men. We insert a curious passage relative to the *Circulation of the Blood*, which appears to have been known in China long before it was discovered in Europe.

"There is little doubt that as early as the days of Galen, the Chinese believed, and taught, and acted upon the belief, that the blood, and a certain animal spirit, or subtle aura, circulated, of went round and round the human body, without intermission, day or night, as long as life continued. But, up to the present time, I believe they

are ignorant of the manner in which it does perform its circuit, and of the structure of those canals, the veins and arteries, which convey it."—"They denominate what they call *Tsun-Kow*, the *Inch-mouth*, i. e. that part of the wrist where they place the forefinger in feeling the pulse, the headquarters of the blood; or, in their style, that part where the court is held, and a report made by the pulse of all that is going on in the little world *Man*, the most distant region of which microcosm they place in the foot."

### INDIA.

Anniversary of the Madras Auxiliary Missionary Society, in May, 1821.

We must not omit the mention of our last Missionary Anniversary, being the seventh since its formation. It will not be too much to say, that we think it one of the most interesting meetings yet held in connection with our Society. On Wednesday the service commenced after the usual manner, with the reading of the Scriptures by Brother Loveless, when, after singing and prayer, a most appropriate and most impressive sermon was delivered by our Brother Reeve, on "a public spirit," from *Isaiah lxxxviii.*, 3, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." The effects produced by it we believe were considerable at the time, and were evinced, after the service, by a liberal subscription. May the Great Head of the Church succeed the labors of our Brother among us, to the edification and conversion of the poor wretched souls. We cannot help noticing the cordiality, affection and zeal with which our Wesleyan brethren united with us in the above interesting services. They pleaded as heartily and so warmly the cause of the London Missionary Society, as though it had been their own; yea, all minor distinction for the time seemed to have been forgotten: the shibboleth of party was kept out of sight, and the interest of the great common cause seemed to have concentrated into one focus all our feelings, all our light, all our energies, and all our prayers. We are persuaded it will be well for Missions when more of this Catholic spirit prevails.

Extract of a Letter from the Rev. J. Humphreys, dated at Madras, 7th Aug. 1821.

Last Sabbath-day I witnessed the horrid ceremony of swinging two young men, who, evidently under considerable trepidation of mind, came forward with hooks in their shoulders, their bodies adorned with flowers, and carrying in a handkerchief leaves and small fruits, which they scattered among the thousands around them, as they swung in the air. It was truly heart-rending to see with what avidity the deluded multitude endeavored to procure a few of the leaves or flowers which fell from the unhappy men; even the children clapped their hands in ecstasy as the poor wretches swung around them in the air. Many of the natives, who had what they call holy birds, held them up that they might see the men, and they supposed added to their sanctity. O, when shall the period arrive, that these poor deluded creatures shall see the error of their ways, and turn unto the Lord their God!

On Monday last the native schools were examined; there were upwards of 300 boys present, and most of them repeated portions of the Holy Scriptures, from which we may hope great things.

### BANGALORE.

Extracts of a Letter from the Rev. S. Laidler, dated Oct. 3, 1821.

English services are certainly not the first object of a Missionary, yet where opportunity is afforded you expect it should be regarded as an important though subordinate part of his employment. Bangalore presents a field of much usefulness in this department, because two of his Majesty's regiments are always stationed at it. The church cannot contain more than one-third of the Europeans residing here; and another consideration for carrying on missionary labors here on an extensive scale, is the healthiness of the situation.

In April last a church was formed, and 31 members, chiefly belonging to the 53d Regiment, have been admitted. That regiment left Bellary in July 1820, and Mr. Reeve lamented their intention to religion while there. For some time after their arrival at Bangalore, few attended the evening service. The light company, stationed at Bellary, had a few pious men among them, one of whom was the fruit of Mr. Taylor's ministry there; These joined the regiment here, and were greatly opposed in their religious efforts; but opposition excited inquiry and attention, and some who had profited under the ministry of the excellent *MANN*, when in Bengal, came forward and united with them. A pious officer from another quarter, and another who was led to serious inquiry by a Tract put into his hands by Mr. Reeve, encouraged the men in the barracks, by their advice and example, to attend the word. Two other officers have constantly attended for some time, and appear to be hopeful.

### Native Preacher at Bangalore.

The native (whom I have formerly mentioned to you) who addresses them, I have named *Flavel*; he received the name *Samuel* from the Rev. Mr. Spring, who baptized him, and I think that his fervent piety, his mild disposition, his active and disinterested conduct, and his careful observation of the providence of God, entitle him to the name of *Flavel*. May he indeed prove "a burning and shining light," resembling the venerable man whose name now bears. He preaches every Sunday morning, and afterwards converses with any who will attend him; and he is frequently so employed till about four o'clock in the afternoon. On the Wednesday morning he preaches to a few, and on Friday evening to a congregation which assemble in a private house: 30, 40, and sometimes 50, attend him there.

Three natives have for some weeks past expressed strong desires to be baptized, and three others more recently, who, if really converted to God, are the seeds of Samuel Flavel's ministry. Two others have for some time past appeared to be under religious impressions.

Flavel, and another native, are going through a course of lectures (Dr. Bogue's), and they give me passages of Scripture proving the several doctrines; they collect a good many very appropriate ones, especially the former; he is this week on a tour, preaching and distributing Tracts.

### AMBOYNA.

A letter from the Rev. J. Kam, dated 37th July, 1821, has lately been received.

Mr. Kam, who has been enabled to proceed in his various and arduous labors with diligence and pleasure, is now engaged in translating several volumes of the Village Sermons into the Malay language, and designs to print two or three thousand copies of each volume. He observes, that there are 100 places of worship in the Molucca islands, where, there being no preacher, these discourses, which he considers as well adapted to the capacities of the people, may be used.

Mr. Kam says, "The Lord has been very gracious in providing for me a very good superintendent of the press, and two or three of the natives are already able to compose in the Malay language. I expect from the Dutch Society a good supply of printing paper. You can hardly conceive of the great benefit of a printing-office in this distant part of the world."

"There are now five Missionaries at my house learning the Malay, who are all making progress, besides about 15 natives, all very promising and desirous of being engaged in the work of God. One of them is employed in our own place of worship, instructing the new converts from among the heathens. Seven persons, of this island only, have lately been baptized, and we expect several more. Thus you will perceive that the Lord is still rendering his word, by the power of the Holy Spirit, the means of bringing the poor Gentiles to the knowledge of Christ."

### SIBERIA.

Extract of a Letter from the Rev. Drs. Paterson and Henderson, to the Treasurer, Tiflis, 25th October, O. S. 1821.

DEAR FRIEND,—We fully intended writing to you before we crossed the Caucasus; but a multiplicity of engagements prevented us. After a very fatiguing journey of nearly three weeks from Mordeck, we arrived in this place on the 20th inst. During our passage through the mountains, Mr. Henderson caught a cold, which brought on a fever, occasioned as much detention, and much anxiety of mind. Through mercy he is now in a state of convalescence, and we hope in about two weeks to be able to pursue our journey towards Persia.

On our way from Novotcherkassk to Astrachan we passed through Serepta, where we met your excellent Missionary the Rev. Mr. Rahm. You already know in what estimation he is held by us; but we must say that the few days we spent in his company at this time has raised him higher than ever in our esteem as a Missionary. He is, indeed, a man full of faith, and of zeal, and of the Holy Ghost. His love to the poor Calmucs is such that he cannot speak of their present deplorable situation without weeping over them, as a pious affectionate parent over his offspring, who had strayed from God and from happiness. We never saw the feelings of the apostle, when he said, "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but our own souls also, because ye were dear unto us," so forcibly exemplified as in our dear Brother; and we could not help viewing this as a token that God is about to make him a spiritual father to many of these poor heathen. He has been and still is labouring hard to acquire a knowledge of their very difficult language, and we are happy to say has made wonderful progress. He has composed a Calmuc English Grammar, and is far advanced with his large vocabulary of the language. He is indefatigable in reading and copying their books, and in collecting new words. He has begun to translate some things into the Calmuc; can speak with them pretty fluently on general subjects, and make himself tolerably understood as religious ones, although he is not yet able to preach to them in their own tongue. He has completely equipped himself for living among them in the Steppe, and removing with them from place to place. With the advice of the Brethren at Serepta, he has made choice of the Dorbet Horde, who encamp in summer in the neighbourhood of that place. He had just returned from the Horde, where he had spent several weeks, and distributed many tracts and copies of the Gospels, which were well received. He finds it no hardship to live with them in the Steppe in summer; but fears there may be more difficulty attending a winter residence among them on the banks of the Ruma, where they pitch their tents during the cold season.

We fully approve of his preferring Serepta to Astrachan; for although there are many Calmucs in the neighborhood of that place, we do not think they are so accessible as those in the Steppe, or humanly speaking, so likely to listen to the preaching of the Gospel. Besides we are persuaded that the climate of Astrachan will never suit Mr. Rahm's constitution, whereas he enjoys pretty good health in Serepta. She was even able to spend ten weeks with her husband this summer in the Steppe, and as she is willing to submit to every privation her shattered frame will allow, she may by and by be able to spend the greater part of the summer with her husband in tents. Mr. Rahm is very anxious to have a colleague, and this we consider as absolutely necessary not only for his own comfort, but also for the success of the Mission. Were any thing to happen to Mr. Rahm, all that has been done by your means would fall to the ground, unless there be another to carry on the work. There are at present as fair prospects of success among the Calmucs as can reasonably be expected, and the circumstance that the Brethren's Mission among them has already been blessed for the saving conversion of some of them, is much calculated to strengthen these hopes. We would, therefore, strongly urge the propriety of sending him a fellow-laborer with the first ships next spring. You should, if possible, send an unmarried man, as you may probably find more difficulty in procuring one who would be willing to be separated from his wife and family the most of the year. The expenses of a single man would also be trifling, as he might live with Mr. Rahm, and form a part of his family. It will be necessary that he be a man of a liberal and enlarged mind, and possess a facility in learning languages, and full of piety and zeal. Send a Mr. Swan. Hewers of wood and drawers of water are not at present wanted for this Mission, although they may be useful at other stations. We are more and more convinced of the propriety of improving the present favorable circumstances for evangelizing the Pagan and Mahomedan population of Russia. We have already seen much of their deplorable situation, and if health be granted, will soon see more. The state of the Persians will in the first instance occupy our attention, and we shall not fail to furnish our friends in England with the result of our observations.

JOHN PATERSON. E. HENDERSON.

### SCOTLAND.

The application of the system of Locality to Missionary objects.

FROM our correspondent at Glasgow, we have received the following communication, that the Rev. Dr. Chalmers has organized 26 local religious associations in his parish in Glasgow, in which he has in view, not only the religious and moral improvement of the people themselves, but he intends also to give their minds a direction towards Missionary objects, and with this view he has requested to have a copy of the *Missionary Chronicle* for each Association; say 25 copies monthly. "This," our correspondent observes, "is rather a large demand; but I have no doubt the benefit will return to your Society tenfold. I hope his example will be an excitement to others, and if so, we shall see the Missionary cause receiving a new and a powerful impetus."—*Evng. Mag.*



## IRELAND.

Extract from "Remarks on the Present State of Ireland." By R. STEVEN.

NOTWITHSTANDING all these difficulties in the way, the advocates of Bible education in Ireland are greatly on the increase; and the benefits attending it, are every day becoming more apparent. Those districts which, for ages, presented nothing to the eye but a dreary moral waste, are now beginning to "blossom as the rose." Every individual victory which truth gains over error, and knowledge over ignorance, is a triumph in favour of Ireland. It is true, in the present state of that country, this process serves to render more visible the surrounding darkness; still, however, it is that morning star which is infallibly ushering in, we hope, the dawn of a bright and glorious day.—The march of truth is often slow, but it is certain as the morning light, which shines brighter and brighter to the perfect day.

Already those Counties which have enjoyed the benefit of schools wherein the Scriptures are read, are reaping the greatest advantages in the moral elevation of the people. They have been, in a great measure, free from those violent excesses which have been so frequent in other districts. I have been delighted greatly, while travelling in Connaught, in reflecting that there, where, previously to the establishment of the London Hibernian Society's Schools, you could not, in districts of thirty or forty miles extent, have found a single copy of the Scriptures,—now they abound.

Amidst the gloom which hangs over the civil and political state of Ireland, it is cheering to see her moral and religious condition improving. I trust, the decree has gone forth from the throne of Jehovah in reference to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

A glorious light has risen in the National Church of Ireland. The number of her faithful laborious clergy is daily increasing—men of God, who are "instant in season and out of season," "watching for souls, as they that must give account."

It is truly encouraging to see how lively an interest is taken throughout Ireland, in favour of Bible and Missionary Societies. The large sums collected for them—the number of their auxiliaries and associations—and their crowded annual meetings, evince a growing attention to these very important institutions. In all this we recognize, on the part of enlightened Irishmen, the true pledges of an increasing attention to the wants of their own country.

Another very encouraging symptom, in reference to Ireland, is the progress of religion among the higher classes. How delightful, when visiting in the families of rank, to see them not ashamed to acknowledge God, morning and evening, in his worship; the family servants, and, not unfrequently the neighbours, uniting in the solemn services of reading the Scriptures, prayer and praise. How encouraging to reflect, that in those mansions, where formerly the noisy boisterous song of intemperance was heard, now the song of praise in divine worship succeeds; and where the dangers and pleasures of the club were recounted over flowing bowls, there the triumphs of Immanuel, and the achievements of his gospel, are now recorded with unpeaked delight!

Who can calculate the benefit of this on their own domestic circle, the neighbourhood, & the country? The influence of rank on the community, either by good or bad example, is, undoubtedly great. The sons and daughters of those families training up in the fear of the Lord, will, ere long, be placed in houses of their own; and in this way the good heaven will spread, and the time arrive, when "that righteousness which exalteth a nation" shall be the glory of Ireland, and when "sin, which is the disgrace of any people," shall hide its face.

## LONDON TRACT SOCIETY.

Extract of a Letter to the Secretary, from a Minister on the sea coast. Jan. 22, 1822.

DEAR SIR,—It will give you sensible pleasure in hearing as it does us in reporting, that our Tract Society continues to prosper, and is accompanied with the blessing of God. Several pleasing instances of its utility have been detailed at our monthly meetings, and convince us that our labour is not in vain in the Lord. Swearers have learnt to fear oaths—Sabbath-breakers to keep holy days—the careless appear thoughtful—and the prayerless, now call on the name of our Lord Jesus.—And not a few of those who spent their Sabbaths in dirty and idle habits, have become stated and regular in their attendance on the house of God. We have witnessed a large increase of attentive hearers, and a marked concern for the salvation of their souls. We attribute this visible improvement principally, under God, to the distribution of your excellent Tracts. I have before mentioned, we lend them for a week to the inhabitants of this town and neighbourhood, and at the expiration of this period replace each with a fresh one. We already lend them to seven neighboring villages.

## CHEROKEE MISSION.

If there is a sordid soul who would make excuse when solicited to support the missionary cause, and who would adopt the common plea that it will do no good, the time is not come, you can never civilize or Christianize the Indians—let him read the following letter, and as he reads, remember that it was written by a child of the forest, one who a short time since was enveloped in heathenish darkness, and who doubtless would have remained in that darkness for ever, had not a few Missionaries, like their divine Master, left the ninety and nine to seek a few scattered lambs in the wilderness. If he can read, unmoved, the heart-rending account of the triumphant death of a heathen convert, contained in the two following letters, he must be worse than sordid—he must be an infidel.—[Rel. Int.]

Extract of a Letter from Catharine Brown to her brother David, at the Foreign Mission School, Cornwall, (Conn.) dated.

Creek Path, Cherokee Nation, Feb. 16, 1822.

"My dear Brother,—As Mr. Rose has lately arrived from Brainerd, and will probably return in a few days, I improve this favorable opportunity of writing a few lines to you. Are you still living as a stranger and pilgrim in the earth? Is the Saviour near your heart, and the object of your chief delight and conversation? I trust that you will continually possess and imitate that meek and lowly spirit, which Jesus possessed in the days of his flesh. I should like to converse with you all day. When I consider the distance we are separated, my ever dear brother, I weep. But the Lord is a present help in every time of trouble. I think I never have desired so much to see you, as I have these several days past. Happy should I be, could I but see you this moment, and relate to you our late trials and affliction, which we have received from our kind heavenly Father. I hope you will lean on the Saviour, who is able to give the consolation which you need, and recollect we are in the hands of an infinitely wise and good Being, who will order every thing for his glory, and the best good of his children. Since we are the children of a glorious and holy God, may we be submissive to all the dispensations of his Providence not only in prosperity, but also in adversity, and say, The will of the Lord be done."

"I can scarcely compose my mind to write; but you will easily imagine our situation at present, and what I would say, if you were now here. You have recently received the account of brother John's affliction with a consumption. And, no doubt, you have often thought of him, and hoped to see him again when you return. But the Lord has ordered otherwise. He has taken him to Him-

self. Yes, our beloved brother is no more! He is dead! Distressing news to you, I know, my brother, and to us. Come, then, let us weep together, and while we mourn for our absent brother, let us remember Jesus Christ, who, we trust, has sanctified his heart, and brought him to love God in sincerity. O! let us live and die without hope. It is now two weeks since he departed this life to eternity. It is indeed the most painful event that ever has taken place in this family. I think I feel for our dear father and mother. They mourn much for him. I do not wonder; for he was their only son who was here, and on whom they depended for every comfort of life, and support in their declining days. Do not forget to pray for them, particularly that the Spirit of God may dwell richly in their hearts, and support them in this short journey of life. They appear more like Christians than before. Father said brother John was not ours, but the Lord's, & he had a right to take him whenever he pleased. He appears to pray more fervently, and takes a greater delight in attending family duties, morning and evening. But I must hasten to give you a more particular account of our departed brother."

"After stating some previous circumstances, the account proceeds:

"Though he suffered great pain, not one word of complaint was heard from him, during the whole of his sickness. He appeared reconciled to the will of God, and said the Saviour suffered more than he did. He said he was perfectly willing to be in the hands of God, and to be disposed of in such a way as seemed Him good. He said he was not afraid to die. About one week before his death, he tried to talk to the family, but being very weak, was not able to say much. Though he spoke but few words, it was truly affecting, and I trust will never be forgotten by us. May we remember his words, and imitate his holy walk. He said—It is now more than a year since we began to follow Christ, & what have we done for him since that time? Do we live like Christians? I fear we are too much engaged about worldly things. When the people come to see you, I do not hear you tell them about the Saviour; and ask them their feelings with respect to another world. We are professors of religion, and why do we not show it to others? He added particularly, you should remember to keep the Lord's day. You go too much engaged in the kitchen on the Sabbath day. You should keep the blacks from work, and take them with you to meeting: when you return, keep them still in the house, & not let them play any on this day. He looked earnestly toward me, and asked if the Missionaries cooked on the Sabbath? I told him, they generally made preparations on Saturday. He said, that is what you ought to do. He used frequently to ask me to pray with him and read and explain the Bible, which I did with great pleasure. For three or four days before he died, he was deranged. When he had his reason, he appeared very pleasant, would smile, &c. The night before he died, he spoke your name frequently."

"Sabbath morning, the day that he died, being told it was Sabbath, he requested us to sing and pray with him, which we did. Immediately after this he fell into a state of insensibility, in which he continued till about 5 o'clock, when his spirit ascended to his heavenly home. On Monday, P. M. February 4th, we followed his remains to the cold and silent grave, and laid him to long farewell. It was hard to part with him; but a great consolation, that we shall soon meet in the kingdom of Christ, never more to part. His Christian life was short; but long enough to prove that Christ's religion was not in vain. I often remember, he was always ready to instruct and guide the dear heathen to the cross of Christ. I remember those affectionate eyes so often bathed in tears for his poor countrymen. But he has gone before us, & will no longer weep for us & the dear Cherokees in darkness. His lips are silent in the grave. His prayers are not heard on earth. Here I stop; my heart bleeds. O! may we follow his example, as far as he followed Christ, & live devoted to God; be in constant readiness for our own departure, that we may at last meet our brother around the throne of that blessed Redeemer, who has brought us from death unto life eternal. I hope you will not think we are unhappy, or that we wish you to return. Father and mother are willing you should stay as long as you think best. Write to them often. May God bless you, and make you an instrument of great good to your countrymen, in the prayer of your truly affectionate sister,

CATHARINE BROWN."

Extract of a Letter recently received from Mrs. Potter, at Creek Path.

After some general remarks respecting the rapid progress made by the Cherokees towards civilization, Mrs. P. proceeds:—"Two years since, Creek Path was a place of the grossest ignorance. The Saviour's name had scarcely been heard among the people. They passed their time in idleness and dissipation; and most of those who were clad at all, were covered with rags. The Sabbath was known but by few, and these had been taught by the whites to consider it a holy day. But now, how changed the scene! many of them have become sober and industrious. They assemble regularly on the Sabbath for the worship of God, and manifest a tender solicitude for the welfare of their immortal souls. Their dress though coarse, is very neat and becoming. Seldom is a dirty garb seen in our little sanctuary. They frequently speak of their former ways of living, and express much gratitude that Missionaries have been sent to teach them better things. Much good was effected here, by the disinterested exertions of Mr. Butrick. God was pleased to bless his labors, and to give him, as we trust, 'some souls as seals of his ministry.' These are our consolations and joys. With them we sit down to commemorate the Saviour's dying love, and find the seasons precious; with them we bow before the throne of God, and supplicate his mercies, and with them join in the song of solemn praise."

"One man has recently been admitted to the church; but as our hands were thus strengthened, God, in his righteous providence, saw cause to weaken them, by taking one dear brother to himself. This was Capt. John Brown, a brother of Catharine. He had been lingering some months with a consumption, and on the 3d of Feb. fled to the world of spirits. During the whole of his sickness, he manifested the most unfeigned submission to the will of God. In his broken English, he used frequently to say, any thing the Saviour think best, I will. A few days before his death, he called his friends together and earnestly exhorted them to be faithful to God, and to their poor people. He exhorted them in a very particular manner to keep the Sabbath holy. This day was to him a delight, and the holy of the Lord honorable. Seldom have I seen a Christian who seemed to regard it with so much reverence. He lived upon a road which was considerably travelled, and kept a house of entertainment. He came one day with a serious air to Mr. Potter, and requested that he would explain to him one of the ten commandments; and wished him to read them in course, till he should request him to stop. When he came to the clause in the fourth command, 'nor the stranger,' &c. 'Stop,' said he, 'stranger, what that mean?' Mr. P. gave him his views of the passage, and he then said, 'I thought may be it mean traveller. Many people travel on Sabbath, and they call my house to get victuals. I know it wrong for them to travel on Sabbath; and I don't know but wrong for me to get them victuals.' Though he sometimes entertained travellers on that day, he never permitted them to interfere with his religious duties. No persuasions were sufficient to induce him to stay himself, or permit any of his family to stay from public worship for their accommodation. As far as he knew the will of God, he seemed implicitly to obey."

Soon after the conversation above alluded to, he fell into a state of mental derangement, in which he continued most of the time till his death. In his short lucid intervals he expressed a willingness to leave the world, but was so feeble that he could say but few words. On the morning of the day that he died, being told that it was the Sabbath, he requested his sisters to sing and pray with him, which they did. A few minutes he seemed rational, then sunk into a state of insensibility, and in about ten hours expired. What a consolation to those who have liberally imparted their substance to advance this mission, that one soul is now in glory through their instrumentality! Many more, we trust, are following the footsteps of their departed brother, & will soon enter into the same rest."

You will, I doubt not, be pleased to learn that we have a Female Benevolent Society at Creek Path. It was formed on the 13th of November, and consists of 14 members, who pay in advance half a dollar a year. The meeting for its formation was to me a very interesting scene. It was held at the cabin of one of our Cherokee neighbours, and was opened by prayer and singing in the Cherokee language. Then, by the assistance of Catharine Brown as interpreter, the 4 last verses of the 12th chapter of Mark were read, and some observations made. After this the object of the meeting was laid before the persons present, and a constitution read and explained.—The thing was novel. Every ear was open, every countenance beamed with joy, and "o-ree!" (it is good) was the universal reply. All present subscribed the constitution, and we then proceeded to appoint our President, Secretary, and Treasurer. The women were considerably diverted that females should bear titles, and I was pleased to listen to a little cheerful conversation on the subject. A number of beautiful objects were set before them to which they might devote their offering; and that of educating young men for ministers and missionaries, was unanimously chosen. It was therefore resolved, that the money for the present year should be sent to an education society in West Tennessee. Six dollars were soon afterwards forwarded. A small offering indeed, but I trust acceptable to Him by whom the poor widow was so highly commended."

## FOREIGN MISSION SCHOOL.

Letter from DAVID BROWN, a Native Cherokee, to a young Gentleman in Boston, dated CORNWALL, March 15, 1822.

MY ESTEEMED FRIEND,—I have delayed writing this, on account of the book which you mentioned not reaching here: I trust it is on the way. Tender my affections to the young Christian brethren of the Park-street Church. I thank them for their kindness toward me. I hope that they are devoted to the blessed cause, and love the gates of Zion above their chief joy. There is no occupation on earth that is more delightful than that of Christ's service, and to mortify the condition of our wretched race: especially generous youth ought to engage in the work with all the devotedness of Martin Luther. How can we, dear brother, live composed while millions of precious souls are falling into death, yea, into eternal death. Our souls ought to rejoice that we live in this day of peace. No Nero now to persecute us. No haughty emperor now to consign us to the flames. But here we worship God our Saviour, and raise our voices to the God of our salvation in peace. Pride, however, I must confess reigns yet in my wretched heart, and selfishness I fear is too much indulged by me. I want more humility, and to live as a dying and accountable child of the dust. I think the more humbly we live, the more happy we are, and we then view ourselves as we ought, and see the glorious perfections and attributes of God, in some degree."

Consistent to your request, I will state what studies I have been pursuing. Soon after my arrival here, I committed to memory the Westminster Assembly's Shorter Catechism. Reading and writing and speaking, were my principal study. Subsequently, the Latin and English Grammar, Arithmetic, Rhetoric, Geography and History. After reading through Concordi and a small book called "Historic Sacra," it was thought best for me to relinquish the Latin language. Have spent a little time in studying the Hebrew language, but very superficially. Am now reading Dr. Hopkins' system of divinity. Oh! how delightful it is to study the glorious perfections of God. It has been thought best by some friends for me to return home, next fall, and commence my labor in the vineyard of the Lord. But I must confess my unwillingness to go so soon. I want to obtain more useful knowledge in this country. I have just written to sister Catharine, and requested for little money to purchase religious books, and carry them when I go. The climate in this country does not agree with my health, as well as the south. The cold north wind in the dreary winter here is too acute and severe for a Cherokee. In many respects, however, New-England is far superior to the southern country. I think we should not seek the best climates, so much as a field of usefulness. In the western wilds there are immortal beings dropping to the quenchless flames daily, and, oh! dear brother, can we not do something for them? Can we not cross the Mississippi, and ascend the Missouri with the Gospel of peace. I cannot but adopt the words of one who said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

I enjoy good health at present, and I hope I can say the same with respect to my soul. The dear Christian brethren here love one another. I occasionally walk to Obokiah's tomb, and lament the case of his dear countrymen. I usually take a walk daily with some of my brethren, and meditate and pray for the progress of truth in the world. I will have no time to write to you again till after our exhibition, which will be on the 3d Wednesday in May. I hope you will write to me before that time. That the almighty Redeemer would vouchsafe his countenance to you perpetually, is the prayer of your unworthy friend and brother,

DAVID BROWN.

For the Boston Recorder.

## HEATHEN SCHOOL IN NANTUCKET.

This place has long been the resort of youth from pagan countries. Not many years since, there resided here twenty Society and Sandwich Islanders, who, on stated evenings when the sky was clear, assembled in the streets, erected the signs of idolatry, and in frantick orgies paid their worship to the host of heaven. No Barabas nor Paul ran in among them, saying why do ye these things? A kind of school has recently been instituted into which 15 natives of Owhyhee and other islands of the Pacific, have been received. Of these, 7 are still here, who are mostly between 14 and 17 years of age and generally remarkable for mildness of disposition, cleanliness of person, and symmetry and activity of body. They are anxious to learn, but as yet, ignorant of the true God and eternal life, and more or less addicted to idolatry. One who had known Obokiah in Owhyhee and merely heard of his having obtained "a good deal of learning" in this country, used to weep bitterly when here, because he could not read the good book. Others have discovered emotion at religious truth. Could one of the pious youth in the Cornwall School be placed in our academy, he would enjoy the instructions of an able and devoted preceptor, late of the Theological Seminary in Andover, and perhaps render at his leisure, as great service to his countrymen, as though he was stationed in Owhyhee. Many more will probably arrive and sojourn here during the current year. We lamented to hear of the lack of means for the support of a greater number at Cornwall, since it has frustrated our hopes of introducing a very promising candidate from Chili, and another from the Sandwich Islands. Such as might be given up by their masters to receive an education, will, if permitted to remain here, be sent to sea. Could they

therefore be taken into the pious families of pious mechanics in the country, they might earn qualification for future & extensive usefulness in connexion with some foreign mission.

## SANDWICH ISLAND MISSION.

Letter to the Editor of the Religious Intelligencer dated Nantucket, March 11, 1822.

SIR,—Capt. ALEX. a much esteemed member of the Friends Society and a liberal patron of foreign missions, has just arrived here, only 150 days from the Sandwich Islands. Capt. A. states that 'the Missionaries were generally in health, laying the foundation for immense good, and of all men the most worthy of patronage.' While on his voyage he repeatedly visited them and saw their trials and wants. Dear Sir, we know not what it is to live and labour among the heathen. I had long read the Herald, and conversed much with men who had sojourned in pagan countries; but his account makes me sensible that I had no idea of the cares, labours, privations and sufferings encountered by missionaries. When he left, "they were in want of most articles necessary to the support and comfort of a family in this country. They needed more comfortable houses. Those in which they all had lived until lately, and in which their sick had been confined, were covered with thatch, through which objects could be seen in every direction: and when it rained exertions were necessary from collecting upon their ground floors. This was not through lack of industry or judgement in the missionaries." That their present accommodations may be improved, and the precious health and lives of those who are soon to join them, be saved, it is hoped agreeably to the wishes of many, that materials for houses 50 feet by 12, one story high, may be furnished by the good people in the vicinity of Connecticut River and sent down to Haddam, from whence they will be taken in May and transported to the Sandwich Islands."

A revival has taken place on board a ship soon after sailing on a friendly voyage. She was probably among the first ever fitted out from here, completely furnished with Bibles and Tracts.—Among her crew were three heathen youths, who had made encouraging proficiency in our Sabbath School, and sailed with the prospect of being regularly instructed until their return. They all assemble twice a day for reading and prayer, and I hope, by the grace of God, they will demonstrate to the community of Whalem, that true religion does not "spoil a voyage." Laus Deo, we now have three "religious ships," at which the Whalem of two countries and three Oceans are looking.

## REVIVALS OF RELIGION.

The revival in several congregations in the city of New-York, continues to be encouraging. About 60 were added to the church under the care of Dr. Spring, on the first Sabbath in this month, and 36 to Mr. Cox's Church on the same day. After the solemn and interesting scene in Dr. Spring's church, about one thousand communicants united with the young professors in commemorating the dying love of their Saviour.—[Rel. Int.]

Extract of a Letter from a correspondent, dated Rutledge Hill, Morris County, N. J. April 11, 1822.

Through the last fall and winter, the Lord was with us in a still small voice. The first Sabbath of last quarter, there were five added to the church here, under the Rev. Mr. Bergen. The first of this quarter, eleven. The work commenced in the east part; it has since spread gently over the Parish. It is now, principally in the south west part; where the Lord is bowing every knee, and subduing every heart. The number who are seeking the Lord (apparently) with all the heart, is more than one hundred. Of this number, including those mentioned above, about fifty have passed from death unto life. The subjects are, as heretofore, of both sexes, and all ages, from sixteen to twenty years.

The work has extended to the Parish of Morris Town four miles west of this. At a conference meeting there last week, one hundred attended, all deeply impressed. How many are subjects of renewing grace we know not.

Extract of a Letter from Tyringham, (Berkshire Co. Mass.) dated April 6, 1822.

We are in this place now visited with a refreshing from the Lord. The work commenced about three weeks ago, and is very rapid; some are struck under conviction and obtain hopes within twelve hours, others in twenty-four. Meetings are frequent, and about forty are now rejoicing.

From the Woodstock, Vt. Monitor.

A correspondent at Wallingford, Vt. date March 14, after mentioning the work of grace which has prevailed there, writes, "Twenty-five have been admitted to communion; and ten or twelve will probably join soon. Great harmony and unanimity prevail in the Church. A general spirit of prayer has lately appeared among the friends of Zion; and the cause is indulged that God is about to return, and hush his face to shine upon us."

Another at Addison, March 16, writes, "A work of divine grace has been displayed upon the hearts of a goodly number, for months past at Moriah, N. Y. I am not prepared to state the number who have hopefully experienced a change of heart. Some Christians are charitable for between forty and fifty."

May the Lord of all grace continue to display his saving power among them, bring many to accept the great salvation and make glad the hearts of his people.

At Crown Point are recent appearances of the commencement of a good work. The following pleasing intelligence is communicated from Highgate, March 20. "The Lord has visited Highgate, for some months past, with the special operations of his Spirit. As early as June last, there were several instances of seriousness in different parts of the town. During the summer and autumn, several were added to the church. Since that time the attention has increased, and the work continues without any very sensible abatement. Thirty-three have been added to the Congregational church; two are proposed.—More than this number have been added to the Methodist Society in this place. This is the Lord's work—may we all have hearts to pray for its continuance."

For two weeks past there have been promising appearances in Swanton. Christians are engaged, religious meetings are increasing, and many sinners appear solemn.

From Bridport we learn, that there have been 100 hopeful converts during the last religious attention there, and that 64 have joined the Congregational church, 40 the Baptist, and a few the Methodists. Many of these are heads of families, have commenced family prayer, and lead in the devotion at conferences and prayer meetings.

A correspondent at Brookfield, 2d inst. writes, "The work of reformation still progresses gloriously at Randolph; and we have some very favourable appearances among us in Brookfield."

"Let Zion and her sons rejoice."

Extract of a Letter to the publishers of the Columbian Star, dated Putnam, Ohio, March 20, 1822.

On last Lord's day morning I baptized nine persons, while our Methodist brethren, on the opposite side of the river, baptized three others. The Lord seems to be reviving his work once more in this place, many were the tears that rolled from

the blooming cheeks of the attentive youth; hearts seemed to bleed for sin. On Monday evening a young lady, accompanied by a mother and sister, came to my study. She was all in tears, as I would inquire into the exercises of her soul, and quote passages of Scripture to alleviate her distress, she would interrupt me by saying, "Oh, these I know I am!" I am anxiously waiting for another visit from this weeping Mary."

## BOSTON RECORDER.

SATURDAY, APRIL 27, 1822.

"OBLIGATION OF THE CHURCH TO SUPPORT MINISTERS; a Sermon preached at Sheffield, before the associated Churches and Ministers of the Methodist connection assembled there, Feb. 25, 1821. By JAMES BENNETT.

There have never been wanting those "pious godliness," who have endeavored to silence the clamors of conscience, and vindicate their yokefellowship, by denouncing as hirelings all ministers who have demanded a regular and adequate support, as the indispensable condition of their settlement in the pastoral office over a people. It has sometimes, yes, not infrequently, been urged as a powerful argument against the learned and devoted ministers of the church, even against their doctrinal systems, that they cannot be supported without money, and of course are not worthy to be supported at all. Many rising sect, from generation to generation, have quailed more popularly by the sole pretence, preaching the gospel "without charge," than all other considerations put together. We call a pretence; for it is capable of the fairest demonstration, that those preachers who refuse salaries under the plea, of "not being hirelings," lay their deluded followers under a heavier tag than is required to support an faithful and affectionate pastor. Commonly, they are men who know little or nothing; men who glory in their ignorance, and of course are unlikely to know any thing; men as deficient in lucidity as in knowledge, and always ready to the tale of their woes in private, that they extract from the heart of sympathy, more they could demand from the hand of justice. A mass of influence acquired by various sects, in different periods of the world, has had its foundation laid in the covetousness of the human heart, and its accumulation has progressed much in proportion to the fervor of the appeals made to the most sordid of all corrupt principles. Truth has been sacrificed to error, and the worst passions of our nature have been flattered to induce assent, adherence to some form of Religion, from which all vitality had fled.

Paul could say, "If we have sown you spiritual things, it is a great thing if we reap your carnal things." The discourse before us is founded on these words, and very happily vindicates the claims of faithful ministers to support they need while giving themselves to their work.

Mr. B. shows it to be a divine appointment to the Church of Christ should support its Ministers; from the fact that the ancient dispensation enjoined the same duty; a fact from which he argued the point 1 Cor. 9: 7-14. Secondly, Christ enjoined it under the gospel; by his own example on the liberality of his hearers, and receiving the "substance" of "certain women" who followed him;—also, by charging his disciples when they went out to preach, "to provide themselves with gold nor silver," &c. saying, "the workman is worthy of his meat." The Apostles from the time of Pentecost withdrew themselves wholly from secular concerns; it was not meet for them to leave the Word of God to serve tables. Paul requires the Christian pastor to give himself wholly to the work of the ministry that his profiting appear unto all. It is objected to this, that he did not himself adhere to the rule that he set down for others? But wherefore did he depart from it? that he might cut off occasion "from the who desire occasion, that wherein they glory they may be found even as we?" He was in the midst of those who were ill affected to his person, ministry and doctrine, and wished the opportunity to charge him with sinister motives.

"Who, therefore, can require their ministers to imitate the Apostle, in thus abstaining to support from those to whom he ministered, without making the unseemable admission, that he imitate the ill-disposed persons, who view the ministry and the gospel with an evil eye; who is therefore necessary to melt down by wholesome coils of fire upon their heads; to vanquish such a course of voluntary martyrdom for the welfare, as would stop the mouth of an insatiable and compel the bitterest foe to admit, we trust their disinterested friend?"

It is evident however, that Paul did not uniformly support himself by working with his hands; the Philippians sent once and again his necessities; and even while he labored at Athens where he would receive nothing from church, he says, "I trod other Churches for wages of them, to do you service." This is the dictate of what may be termed natural religion; as it is but common justice that those who labor for others should be supported by them. It is utterly inconsistent with common honesty, the flock to desire the advantages of the ministry exertions, his mental solicitude and physical labors while he receives no benefit from their wages.

As to the mode in which this instituted end is to be attained, we have no specific regulation. The general principles are all that is needed by men, guided with spiritual wisdom, delicate conscience, and generous affections, to direct their contributions at the Lord's table—at least, to free-will offerings, and the genius of our religion harmonizes best, with that mode which is entirely voluntary. The Gospel ought not to be supported by constraint. Its friends are bound by the laws of God to maintain it, but only in a way as to give no just occasion for offence to those who do not appreciate its value.

It is a solemn question, to what extent should church provide for the support of its ministers? Mr. B. answers: so as to satisfy the claims of justice; so as most fully to accord with the language of scripture; most effectually to promote the interests of the church, and provide for the salvation of the world.

It is denied that the support of the ministry comes under the head of charity or alms.



ever supposed that when one had labored for them all day, it was mere charity to pay him at night? Who considers it charity to pay the man that instructs his children, or supports his estate? To the question, what is necessary to answer the ends of justice, Mr. B. replies:

"To determine this, we must compare the services of ministers with those of others who benefit society by their talents and their toils. Mental services are adjudged worthy of a higher recompense than mere physical, or bodily powers; because they demand the exercise of the higher faculties of our nature, and are more difficult to be procured than mere muscular force. If then, the recompense given to physicians, counsellors and others, whose intellect benefits their fellow men, be the standard, I ask whether ministers are justly paid? Are they not frequently put off with that which is given to the mechanic or laborer, for more muscle and sinew?"

Our surprise and censure are increased when we observe, that the same persons who adjudge the lowest recompense demand the loftiest talent. They are never satisfied, without such powers in the pulpit as would, in any other place, secure a fortune, and yet refuse to allow the minister a mere living. Is this justice?"

Others while securing to themselves a fortune by the very habits of reflection, industry, frugality, and integrity, which the ministry first taught, and which cherishes, would be alarmed at the mention of such a salary for the minister, as would enable him to make the slenderest provision for a future day. Is this justice?"

Would not that venerable quality require, that if a man is placed in a certain rank in society, he should be enabled to support himself and his family in such a way, as will permit him to mingle with persons of that rank, without exciting in their minds or his own, reflections on his poverty? Yet there are some persons who would be shocked at the appearance of degradation in their minister or his family, while the slightest reflection might convince them that they had never contributed that which should enable him to spare their feelings or his own. Is this justice?"

If others think it the duty of good husbands and fathers, to provide for their widows and orphans, should not a minister, who is equally subject to mortality, be a husband and a father, as tender and faithful, as any of his flock? Most readily I admit, that this care for a temporal future is often carried to guilty extremes, from which a minister should stand aloof. The same duty, however, lies upon his hearers. Covetousness and worldly care, are sins in them as well as in him. Is there any degree, in which it is lawful for a Christian to provide for those who are dear to him, in the event of his death; in that degree it is lawful for a minister. Yet, how few are the preachers of the Gospel who can, from the income of their ministry, provide both for their family while they live, and for the widow and orphan they may leave at death?"

Christians declare, with equal truth and warmth, that the ministry so demands the whole man, that no employment will less admit of a divided heart; they are quick-sighted to perceive when a minister presides but a moiety of his powers to their edification, and yet they leave him to be distracted by all the solicitudes attendant on a straitened income. Is this justice?"

A minister's salary is often so inadequate, that unless he could work miracles to multiply the leaves and fishes, he will not hold out; if he is not a man of criminal insensibility to the claims of justice, he must be distracted with solicitude, to devise the ways and means to meet his creditors; or he must employ the larger part of his time in secular labors for his support. His hearers know he is not endued with the power of working miracles; they insist upon his being a man of high social justice; they will have all his time; and will not let him have his income. Is this justice?"

The Lord has ordained that they who preach the Gospel, should live of the Gospel; not starve of the Gospel. Under the ancient dispensation, the tribe of Levi, or a twelfth part of the population, had a tenth of the produce of the land, beside cities with their suburbs, and certain parts of the tithings of the Lord. They were to live as comfortably as the ordinary inhabitants of the land; neither pining in poverty, nor rioting in wealth. A similar remuneration ought the Christian ministry to receive; else ministers cannot be "examples to the flock," nor "be ready to every good word," nor "be given to hospitality," all which being required of them, evinces the duty of their people to give them a liberal support.

An undivided attention to the ministry, is essential to the edification of the church, and the approbation of Christ. A minister who cannot live, without adding to his income the profits of some secular employment, must be harassed by anxious cares, and rendered well nigh useless. His heart cannot be steadfastly in his work. The energies of his mind are enfeebled by the neglect of his studies, and by application to inferior pursuits. He is unable to give attendance to reading; for he has no spare neither time nor money for the improvement of his library; and when his original resources are exhausted, his people must submit to the needless repetition of the same truths in the same dull style. Of the apologies that are sometimes urged for keeping ministers poor, Mr. B. speaks in the terms of strong reprehension.

"It is dangerous for a minister to be rich! And is it not for the hearers too? Are you not afraid of increasing the hazards of your own soul, by adding to your wealth all that you withhold from him? I have you sincerely risen to that exalted height, of loving your minister better than yourself, so that you would watch for his security, as you would watch for your own; and at the price of increasing your own danger of being found among them, that you would hardly enter into the kingdom of God." But troubles are good for ministers, who preach the Gospel of the Lord. Thus the epicure torments the creatures of God, that they may afford him a more delicious treat! As if the world and the devil would not furnish ministers with troubles enough, unless the flock for whom they labor add affliction to the list! But we preach better for affliction! A broken heart, I know, is good for the joy of the Lord is our strength. Then we triumph and triumph over our hearts, when you triumph over ours. If we preach better for affliction, it is when that rod is in the hand of God, and not in yours. At least, the utmost that you can expect from those whom you affect to be your ungenerous treatment, is, that they should hold their peace.

But to turn from cavils, which scarcely admit of serious replies, I ask again; if a minister's wife be neglected, and he be obliged to nurse her himself, can he afford to pay one for giving her the attentions that are her due; can the hearers of a sick chamber, like a giant refreshed with wine? Or when his children need education, how can he be compelled to teach them at home, when the grammar and the slate, on fire with such to the rich, are like guile in his sight. No; if I spend my life and labor for nothing, it must be to benefit a people who cannot repay them; not for those who will not. And he is not worthy of the name and office of a Christian minister, who would not esteem it a high privilege to be able thus to preach to a flock, who could not otherwise

rank of society. This is impossible, unless their minds are stored with various knowledge, and elevated above those grovelling cares that are inseparable from a state of poverty. They should have it in their power to give a shilling or a dollar, in a case of distress, without robbing their families; else they will fall under censure, poor as they may be, and be regarded as close and covetous. It is a fact that the men of the world, whether rich or poor, expect a minister always to give; and it is desirable that he should satisfy such an expectation, and exemplify the spirit, while he preaches the doctrines of the Gospel; but if he give almost nothing from his people, for the devotion of all his time and talents to their service, how can he give, without neglecting to provide for his own house?"

The institutions of religion, form the basis of social prosperity and individual happiness. Without them, civil law would shortly lose all its influence; and no member of society would be able to regard his rights as secure. Every man therefore, who withholds his support from those institutions, is a public robber, and at the same time guilty of sacrilege. He defrauds Jehovah, and is guilty of the most abject meanness and baseness in his conduct toward his fellow men. We have sometimes known those, who to save a few dollars a year, have withdrawn their names from a religious society, and refused to assist in the support of a minister whose ministrations they regularly attend, and whose labors yield more security to their property and more domestic quiet to their families, than all their own vigilance. How such men can hold up their faces in society, we cannot divine. We should rather think them made of brass than of muscle and nerve.

Where the Gospel is supported voluntarily, as it always ought to be, and as it is in every part of this land, (setting aside some forms of law, worse than nothing) the rich are almost uniformly reluctant to pay their just proportion; and their want of liberality, is a blight that withers the fruits of all around.

"For a plain, and even poor man, would willingly give his proportion: but he says, if such a rich man gives only five dollars, five shillings, or even five cents are as much as can be expected from me. But the rich man replies, I have so many other expenses which you do not know. True, says the other, I give you credit for them; but then, you support all the other expenses, and think you must, in order to maintain your station in society. Why is this which you owe to a minister, the only expense you throw off from your shoulders? Or is it only in religion, that it is gentle to be shabby? But as, when we people find their expenses beyond their income, they begin to reduce them; we must suppose that you are doing so, and have begun with religion, as that for which you care least. But you have begun there many years ago, and we have not seen the reduction in other things yet. One grand cause of all this evil is, that you do not devote a certain portion of your substance to the cause of benevolence."

There are, however, many who would not be placed among the rich, but are persons of very comfortable incomes, who get their own praise, at the marvelously cheap rate of giving one guinea every year, to support a minister to whom they profess to be attached. Were I speak as a man, I should pour the full torrent of indignant contempt on their heggary benevolence. But as a Christian minister, I must rather drop the war of bitter regret, and deep commiseration—regret, for the religion of Jesus, that it should be burdened with the disgrace of such names; and commiseration for the men, who had not learned, even from such a master as Christ, how blessed it is to give.

As we come down to the lower ranks of life, we are reminded of what a shrewd person once said, "I pay more for the lowest article of my dress than for my soul." It costs multitudes more for insuring their houses, than for insuring their souls. We are also compelled to say, that the very persons who are excused, through mere poverty, from contributing at all to support the man by whom they are taught, often spend as much on their pleasures, as others give for the pastor's support."

We leave our readers with a single extract further, relative to the duty of paying a regular and sufficient salary to a minister of real or supposed wealth:

"Many excuse themselves from making an adequate recompense to a minister, because, they say, he is a man of fortune, and does not need it. To this I have two replies. First. Are you sure that this is true? I plead for ministers, with more earnestness, because I can declare before heaven and earth, that I believe they are often the most liberal subscribers to the cause of religion, which the church of God contains. Many of them, who cannot be considered rich men, but may rather be called poor, yet contribute with a spirit that may put others to shame. They will go to Associations, and Missionary Meetings, at an expense which they can ill afford, because they know that these useful objects would, without them, languish and die; while some far richer persons, stay at home, not merely to gain money, by attendance to business, which it is often their duty to do, but sometimes, also, because they do not choose to afford the expense of travelling. I see on the lists of subscriptions, the guinea of a minister, when the names of far richer men are attached to no greater sum. If you judge by these signs, you may conclude the minister to be rich, when it is not his property, but his liberality which is thus proved."

But a second reply demands notice. If it should be true, and a minister should be rich, what can that have to do with your payment of your just debts? If you enter the shop of a tradesman, you never inquire after his private property, before you pay your bills. When a medical man has given you his time and talents, you would not think of refusing to reward him, because he was a man of fortune.

And by what rule of righteousness, is a minister to be the only person, whose services are to be unpaid, because he happens to be rich? When Christ says, the spiritual "laborer is worthy of his reward," he does not add, except he should be rich; and why should you add this exception? But you say, he does not need to receive it. To which I reply, you need to give it. Do your duty, and let him judge for himself concerning his. But you think, that if Providence has blessed him with abundance, he ought to give away as much as his salary would produce. Well let him give it away. But do not assume to yourself the right to give it for him. And if you do not pay it to him, do you really give it away to the poor? Are there not instances in which it is retained for yourselves? What, then, are you the poor persons whom he is to relieve, because he is rich? The very persons who, perhaps, are, after all, richer than himself.

But, supposing him to be able to labor, without receiving his full recompense, to whom should he give that advantage? To a rich and covetous person? Not if he values his accountability to Him, who entrusted him with property, who has said, "he that robbeth the poor, and he that giveth to the rich, are alike guilty in his sight. No; if I spend my life and labor for nothing, it must be to benefit a people who cannot repay them; not for those who will not. And he is not worthy of the name and office of a Christian minister, who would not esteem it a high privilege to be able thus to preach to a flock, who could not otherwise

enjoy the Gospel of Christ. Yet even there, he would be their best friend, who would see that they did all they could to repay their minister, though he should give it back among them an hundred fold."

The Jews.

Our readers are already aware of the serious inconveniences to which the Jews in Germany are subjected, in consequence of renouncing the religion of their fathers, and embracing Christianity. The following case, mentioned in the Jewish Expositor for February, appeals strongly to the feelings of every Christian:

An Israelitish woman of the name of R. L. is resident in the street in Dresden; in her youth she received education in a Christian School, in consequence of which she endeavored in secret to make her children, born in her marriage with a Jew, acquainted with the divine truths of the Christian scriptures, as far as she was enabled so to do; upon the discovery of which by her husband, she was exposed to much contradiction & persecution. As she however persisted in secret in the instruction of her children in these truths, her husband abandoned her entirely about seven months ago, and by his means also, she was deprived of all earthly means of subsistence from the Jews here.

Thus this unfortunate mother of ten children, the eldest of whom is 19 years, the youngest nine weeks old, bending under the weight of her severe misfortune, alone, and abandoned, knows not how she is to support her own life, and that of her children. The eldest of them however is at present apprentice to a Christian master, and receives Christian religious instruction; there is, however, a great difficulty in finding means to provide him with clothes. The mother entertains the wish to throw herself with the rest of her children, likewise Christians, upon the Christian Church, but is frequently filled with fears and doubts, whether God will afford her by the means of Christian friends the assistance which is necessary for her, lest He should suffer the trust which she reposes in Divine help to be destroyed.

Considerable appropriations have been made within two or three years by the British Parliament for building and repairing Episcopal Churches. The Commissioners charged with transacting the business, in their last report to Parliament, state that twenty-five applications for assistance from different parishes had been postponed on account of the exhausted state of the fund. Four of these cases are mentioned in the "British Critic" for January, to illustrate the deficiency of Church room, in some of the more populous districts of the kingdom. The parish of Bradford, in the diocese of York, has a population of 48,113 souls, and its Churches can accommodate only 6,004. A part of the district of Norwood, in the diocese of Winchester, contains 50,000 persons, & its Church room will accommodate only 1600. In the parish of Rochdale, in the diocese of Chester, where are 37,229 persons, only 4,620 can attend public worship in the Churches within the district. Sedgely, in the diocese of Litchfield and Coventry, contains a population of 13,937, and its Church will hold no more than 406 persons!—How many distressing meetings houses there are in these same parishes, we are not informed; but if they are not more numerous than the Churches, the state of morals and piety must be low indeed.

The Presbytery of New-Castle, Del. have undertaken to publish a religious newspaper, and have recommended it to their people with happy effect; they have taken efficient measures to increase their funds for the education of poor and pious youth, and have at present eight young men under their care, some of them wholly, and others but in part dependent on them; a number more are longing to prepare themselves for the work of the Lord, but are unable to prosecute their wishes. Several places within the bounds of the Presbytery have been favored recently with a season of refreshing from the presence of the Lord, especially New-Castle and Wilmington. In the former, 50 have been added to the Church, in the latter 73; and in both places there are many more hoping in Divine mercy, or anxiously enquiring what they must do to be saved.

It is proposed to establish a College of a religious as well as literary character, in the western part of North Carolina. The site determined on, is Lincolnton. Twenty-five Trustees have been appointed, but they are not yet able to proceed with their buildings for want of funds.

Three gentlemen, appointed by the Court of Chester Co. Del. to visit the Poor Establishment, have addressed a circular to ministers of all denominations in the county, requesting them to adopt a plan of united effort for supplying the institution with regular spiritual instruction on the Sabbath. They calculate that by an alternate routine of labor, public worship may be maintained more than half the Sabbaths in the year. "To the poor the Gospel is preached," and we are glad to see men in civil life recognizing the duty and privilege of attending to the spiritual as well as the natural wants of the destitute and too much neglected tenants of the poor-house.

THE CATECHISM—A Fragment. Published by S. T. Armstrong, price 62 cts.

Though we notice this little work later than some others of similar character that made their appearance at the same time and from the same press, it is not because we are unable to speak of it in terms of equal commendation. The story of Fitzalan has irresistible charms for the heart of sensibility. The instruction he imparts on two distinguished parables of Christ; the unjust steward, and the marriage feast, is valuable to parents as well as to children; not only because it shows them a happy method of rendering divine truths intelligible and pleasing to the young mind, but happily illustrates several obvious principles of interpretation which are not sufficiently familiar to many diligent readers of the Bible. The story of the shipwreck with which the book concludes, though a little awkwardly introduced perhaps, is on the whole exquisitely wrought, and furnishes a fine exemplification of the benefits of Sabbath Schools; of the value of religion in the hour of peril, and of the efficacy of the most humble means, perseveringly used, with simple reliance on God in the accomplishment of the most important ends. Fitzalan had imbibed the missionary spirit, and was preparing himself to become the herald of salvation to the heathen, while he fulfilled the duties of a sabbath school teacher at Aberhaven; but God was preparing him for an early grave and everlasting rest. We need not say more. Let our readers judge of the work from its perusal.

The Members of "THE BIBLE SOCIETY OF MASSACHUSETTS" are requested to meet in the Vestry of the Old South, on Thursday next, at 5 o'clock, P. M. to transact their annual business. At 7, in the evening, a discourse will be delivered in the Old South Church, by the Rev. DANIEL SMAR, and a collection taken to promote the objects of said Society.

To Correspondents.—"It will be done," and several other Communications, are unavoidably deferred till next week.

## FOREIGN NEWS.

### FROM FRANCE.

Extract of a letter from Paris, dated March 22, to a gentleman in Boston.

"You will see by the paper I send you, that there has been some disturbance in this city for two or three nights past; but as little is said with regard to the cause of this commotion, it is necessary that I should give you some account of it. There is a large number of Catholic Missionaries employed by government to preach in the different arrondissements of this city, and throughout the country, in order to reclaim such as have embraced infidelity, and bring back to the bosom of the Church, those who have wandered, and to restore that church to the state of purity, in which it was before the revolution.—From the nature of their employment, and the manner in which they are paid, you might well expect that they would have not only zeal to build up the kingdom of their Lord, but also to support that of the Bourbons. Accordingly we find them singing in the churches, in a very lively air."

Paris le 22 Mars.—Paris le 22.

Toujours en France le Bourbons et la loi.

"I will only add, that lately two applications have been made to government for permission to form Bible Societies, and have been refused."

A Paris paper of 2d March, is chiefly filled with debates in the Chamber of Deputies of the preceding day. Bills, making appropriations for the service of the Ministers of the Interior, and of War, were discussed; and were opposed in the characteristic style of the French-legislators, with noise and disorder. The opposition in the Chamber, though violent, and led by men of some talents, may be considered feeble, from the fact, that the bills thus opposed were adopted, one by 237 to 62, the other 214 to 30. In the debate on the appropriation for the War Department, Gen. Demarcy, and de Corcelles, gave long accounts of the treatment they had received the day before from the Police Guards, for having been found accidentally in the mob which were attacking the meeting of the Missionaries, at one of the churches; and for which, though they declared themselves to be Deputies, and that they had business in the street in which they were arrested, they were ill treated, & carried to the guard house. The Chamber took no order on these communications.

An article from Saumur, announces that the tranquility which had been disturbed by the proceedings of Gen. Benton, had been restored; and a ring-leader of the insurrection, named Chauset, a half pay Colonel, named Roule, a physician, named Caffe, and six others, had been arrested and imprisoned for trial. Benton had fled to the woods.

### FROM SMYRNA.

Capt. Dickerson, of the brig Midas, arrived at Baltimore from Smyrna, informs that there were lying at the port the following squadrons of observation: of French 9 sail; of English 3 sail; Austrian 5 sail; a Dutch frigate sailed a few days before for Mahon to return—the presence of the above squadrons tended to keep the Turks in awe, and afforded great protection to the Franks and resident European merchants. The Turkish fleet of about 60 sail, including transports had come out from Constantinople, and were now off Mores, heading of February. The Grecian fleet were lying in different parts of the Archipelago refitting.

No satisfactory news of war between Russia and the Porte, had been received, but was daily expected there.

## DEATHS.

In Boston, Mr. Nicholas Pirtz, aged 26; Mr. Frederick William Ingraham, merchant, 34; Eps Sargent, Esq. 73; Miss Susan Wendell, 18; Mrs. Sarah Rhodes, 67, wife of Capt. Joseph Rhodes; the youngest child of Mr. John Binney; Capt. John Gorham, 47, formerly of Connecticut; Mrs. Sarah Clark, wife of Thomas Clark, Esq. 61; Mr. Hugh M. Reed, 28; Mrs. Mary Aales.

In Charlestown, at the Navy Yard, suddenly, Mr. Michael Neagle, 27; Mr. Jonathan Stone, 42.—In Scituate, Mr. Noah Hidden, 49.—In Brewster, Mrs. Mehitable Gray, 64.—In Dover, Samuel Fisher, Esq. 65.—In North Hampton, Mr. John Raymond, 60.—In North Hampton, Mr. Ebenezer Moseley Wright, 36.—In North Yarmouth, Dr. David Jones, 74. He was a surgeon in the army of the revolution.—In Windsor, N. C. on the 19th of Feb. Mr. Edward V. Alden, merchant, late of East Bridgewater in this State, 23.—In Hinesburgh, Vt. Mr. Moses Fisher, formerly of Medfield, 34.

In Roxbury, John Williams Baker, son of Dr. David Baker, 3 y. 6 mo.—In Lancaster, on the 15th inst. Mrs. Nancy Fisher, consort of Jacob Fisher, Esq. 50.—In Sherborn, Hamlet W. Young, son of Col. Alpheus Ware, 5.—In Nantucket, Miss Lovey Whipple, 57; drowned, by the upsetting of a boat, Mr. Eliphalet Staples, 36.—In Harvard, Mass. on the 21st inst. Mr. Nathaniel Gerry, 56.—In Providence, Mr. Loring Fronte, of Bowdoinham, Me.—In Walpole, Col. Caleb Bellows, 54.—In West Fairlee, Vt. Miss Mary Niles, daughter of the Hon. Nathaniel Niles, after a distressing illness of more than 12 years.—In Lebanon, Conn. Capt. Robert Wilcox, a native of Newport, R. I. 71. Capt. W. was one of the few remaining heroes of the revolution. He was with the celebrated Paul Jones the whole of his naval career.—In Lancaster, Penn. Rev. Jacob Stoll, 91, he was 70 years Minister of the Dunker Society.

In Hingham, Mr. Isaac Randall, 34. The deceased waited with patience for the call of his heavenly Father, and was perfectly resigned to his will; he was a respectable man, and member of the Light Infantry company in that town, and was interested with military honors by the corps to which he belonged under the command of Capt. Nathl. Collamore.—Communicated.

Execution.—The sentence of the law was inflicted on Samuel Greene, on Thursday last, at about 10 o'clock, for the murder of a convict in the State Prison. He was accompanied to the place of execution, on the Neck, by the Rev. Mr. Taylor, of the Roman Catholic Church, who, previous to his ascending the platform, addressed the Throne of Mercy in behalf of the unhappy culprit. The following words were distinctly heard from the lips of the prisoner, immediately before his dissolution:—I have written my life, which will be published in a few days. It is all true. I have nothing more to say.—Statesman.

### Rev. Dr. Jarvis's Sermon.

A SERMON preached at the Old South Meeting-House, before the "Auxiliary Education Society of Young Men of Boston," Jan. 23, 1822, on the occasion of their 3d Anniversary, by SAMUEL FARMER JARVIS, D. D. Rector of St. Paul's Church, Boston, and President of the Society.—To which are added, the Treasurer's Report for the year 1821, and the Constitution of the Society, together with a List of Officers and Members.

Persons who preserve and bind Sermons & other Pamphlets, are informed that there are but few left of the edition of this excellent Sermon. For sale only between No. 58 & 59 Cornhill. Persons enclosing a \$1 bill by mail, postage paid, will have four copies sent to any part of the U. States.

R. P. & C. WILLIAMS have greatly added to their very valuable assortment of BOOKS, which they are selling on very favorable terms. April 27.

## FENN'S SERMONS.

SERMONS by the Rev. JOHN FENN, M. A. Rector of Clapham—three volumes in two. First American from the 3d London Edition.—For sale by R. P. & C. WILLIAMS, Cornhill Square, between Nos. 58 and 59, Cornhill.—A few copies are done up in good strong sheep binding, very neat, and on good paper.

In a few days they will open Packages containing four Henry's Commentary on the Bible, Hannah's Pulpit Assistant, (a work of the same class as Simon's Skeletons of Sermons,) in pocket volumes, Hartwell Home's new work on Biblical Criticism, 3 vols; Works of Bacon and Leighton, and many other valuable Books. April 27.

### Dr. Baldwin's Sermon.

JUST published and for sale by LINCOLN & EDWARDS, No. 53, Cornhill.

A Sermon, delivered by Dr. BALDWIN to the people of his charge, on the Duty of Parents to their Children, & published at their request. Price 17 cts.

—The immense importance of a faithful discharge of the duty of parents, as involving the happiness of society, and the future welfare of their offspring, recommend this judicious and interesting discourse to an extensive patronage. April 27.

### Medford Academy for Young Ladies.

(First house on Andover Turnpike 4 1-2 miles from Boston.)

CONTINUES open for the reception of pupils, to whose morals and improvement every attention will be paid. The situation of the Academy is high and airy, and in one of the most pleasant towns in the Commonwealth.

The course of education includes Reading, Writing, Arithmetic, English Grammar, Rhetoric, Composition, Geography, with the use of Globes and Maps, Philosophy, Ancient and Modern History, Astronomy, and Botany.

Plain and Ornamental Needlework, Drawing, and Painting in crayons, chalk, and water colors—Transparencies, Figures, Landscapes, and Flowers—on paper, silk, and velvet.

The French Language, Music, and Dancing, taught by approved masters.

Terms made known on application at the Academy, or to

REV. JOHN PEIRCE, Brookline.  
JOHN TAPPAN, Esq. Boston.  
MR. HENRY HOMES, Boston.  
MR. ASHER ADAMS, Medford.

April 27.

### SISTER-STREET ACADEMY.

M. R. GRAGG respectfully informs his friends and the public, that his School continues for the instruction of young Ladies and Gentlemen in all the various branches usually taught in similar literary institutions. The local situation of his Seminary, (being at a suitable remove from the hurry and bustle of business; yet sufficiently central,) is remarkably well adapted to literary pursuits.—as there are no splendid objects to attract the sight, nor noise incompatible with the closest application to study. The friends of religion and literature, who may intrust their children to his care and instruction, may place unlimited confidence in his best exertions to improve the manners and morals of his pupils, and to facilitate and speed their progress in those arts and sciences, to which their attention may be from time to time directed. Those who are not satisfactorily acquainted with his religious and literary character, and talent for teaching, he can refer to the President and Professors of Harvard University, and many other gentlemen distinguished for piety and letters. Price of Tuition from 10 to 6 dollars, per quarter, or term of 12 weeks.

Boston, April 27. W. GRAGG, Preceptor.

### HARD WARE.

No. 33, Union Street.

HOMES & HOMER have received per Ship Mount Vernon, Susan and Parthian, from Liverpool, and London Packet, from London, a general assortment of Cutlery and Hand-Ware Goods, which they offer for sale upon good terms for Cash or Credit.

April 27.

### Domestic Cotton and Wollen Goods.

HENRY FISKE, & CO. No. 63 Broad-street, Corner of Commercial-street.

Are receiving every week from the Manufacturer, a general assortment of American Manufactured Goods—Consisting of bleached and unbleached Shirting and Sheetings; Stripes, Checks, Ginghams, Chambray; Denims Bedtickings, &c.; Warranted Cotton Yarn, Numbers from 6 to 80; Bains and Boxes Candle Wicking; Broadcloths, Black, Blue, Mixed and Drab, various qualities; Sateen; Casimere, various colours and qualities; Frooking; Knit Vests and Drawers; Croating.

Also—30 Bales Upland Cotton; Do. Wool; Weaver's Reeds; Fishing Lines of Johnston's patent improved Manufacture of best hemp.

Account Books; Paper, various qualities.

Liberal advances made on Goods consigned for Sale.

April 27.

### BOOT AND SHOE MANUFACTORY.

No. 53, Cornhill.

WILLIAM S. CHADWICK, has on hand for sale, and is constantly manufacturing, Ladies', Gentlemen's, Misses', Children's and Boys' Shoes, comprising the most extensive assortment that can be found at any store in this city, viz: Ladies black kid and morocco Shoes with and without heels of every description; Ladies black and coloured English kid and Dress Shoes, very elegant; Ladies English mazerine blue, purple and other colors, fashionable patterns; Ladies black and coloured Denmark Satin and Prunello Shoes, with and without heels;—together with a complete assortment of Women's common low price Leather and Morocco Shoes.—Also, Misses' Children's and Boys' Shoes, in every variety of fashion. Gentlemen's Wellington Boots, Walking and Dress Shoes, Dancing Pumps, Morning Slippers, very nice; together with every article usually kept in a Shoe Store. Ladies and Gentlemen in the country, who wish to supply themselves in this city with good Shoes, and at the same time cheap, can here be accommodated on the most reasonable terms; and should the Shoes purchased, not meet their expectations they are at liberty to return them and receive their money. April 27.

### Copartnership Dissolved.

THE Copartnership hitherto existing under the firm of A. M. Withington & Co., having terminated by its limitation, is by mutual consent dissolved this day.—All persons having demands against said firm, are requested to exhibit them for payment, and all indebted to make payment to A. M. Withington, or Joshua S. Bailey, who continue the Baking Business under the firm of A. M. Withington & Co. ALPHEUS M. WITHINGTON, Milton, July 19, JONATHAN BUTTRICK, 1821, JESSE S. BAILEY.

### NEW-ENGLAND MUSEUM.

76, Court Street—GREATLY ENLARGED.

Open every day from 7, A. M. to 10, P. M.

THIS Grand Lyceum of Nature and Art, has been recently much enlarged by the Addition of another Entire Museum to its former very great collections; the additions made within the last six months, being alone greater than any other Museum in this city.

It now fills ELEVEN SPACIOUS HALLS AND APARTMENTS, two of which are 70 by 36 feet.—This Establishment is adapted for Rational Amusement, consisting of the wonderful works of Nature and Art, from all parts of the world, and is well calculated to instruct the mind and improve the heart.

The admiration and entire satisfaction universally expressed by visitors is the best testimony in its favor. All persons whether from the City or Country will find both pleasure and profit in viewing these immense collections, and are respectfully solicited to patronize the Establishment.

Remember, New-England Museum.

Admittance 25 cts. only, without distinction of age.

April 27.



## POET'S CORNER.

From the Eastern Argus.

On the death of Mrs. Blake, who perished with cold in December, 1821, on the Green Mountains in Vermont, near the town of Arlington.

The cold winds sweep the mountain's height,  
And pathless was the dreary wild,  
And 'mid the cheerless hour of night,  
A mother wander'd, with her child.  
As thro' the drifted snow she press'd  
The babe was sleeping on her breast.  
And colder still the wind did blow,  
And darker hours of night came on—  
And deeper grew the drifts of snow—  
Her limbs were chill'd, her strength was gone.  
O God! she cried, in accents wild,  
If I must perish, save my child.  
She stript her mantle from her breast,  
And baid her bosom to the storm,  
And round the child she wrapt the vest,  
And smil'd to think her babe was warm.  
With one cold kiss, one tear she shed,  
And sunk upon a snowy bed.  
At dawn a traveller passed by,  
And saw her 'neath a snowy veil—  
The frost of death was in her eye—  
Her cheek was cold, and hard and pale—  
He mov'd the robe from off the child;  
The babe looked up, and sweetly smil'd.

## MISCELLANY.

## UNITARIAN OPINIONS.

They believe that the doctrine of the TRINITY is not found in Scripture; that it is one of the corruptions of Christianity, and among the earliest and most mischievous of those corruptions. This is so well known, that no proof or illustration of it is required.

They believe that Christ was a mere man; that he was the Son of Joseph and Mary, born in the ordinary way; that he had no existence previously to his birth and appearance in Judea; that he was not only *fallible*, but *liable to sin*, like other men; and that, of course, he ought by no means to be worshipped. Dr. Priestley expressly says, that the Apostles had no other ideas of Christ than "that he was a man like themselves." Again, he says, "It is the clear doctrine of Scripture that Christ was simply a man." Mr. Belsham goes further, and suffers himself to speak in the following shocking terms: "The Unitarian doctrine is, that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties. Unitarians maintain, that Jesus and his apostles were supernaturally instructed, as far as was necessary for the execution of their commission; that is, for the revelation and proof of the doctrine of eternal life, and that the favor of God extended to the Gentiles equally with the Jews; and that Jesus and his apostles, and others of the primitive believers, were occasionally inspired to foretell future events. But they believe that supernatural inspiration was limited to these cases alone; and that when Jesus or his apostles deliver opinions upon subjects unconnected with the object of their mission, such opinions, and their reasonings upon them, are to be received with the same ATTENTION and CAUTION, with those of other persons, in similar circumstances, of similar education, and with similar habits of thinking." Further, he says, "The moral character of Christ, through the whole course of his public ministry, as recorded by the evangelists, is pure and unimpeachable in every particular. Whether this perfection of character in public life, combined with the general declaration of his freedom from sin, establish, or were intended to establish the fact, that Jesus, through the whole course of his private life, was completely exempt from all the errors and frailties of human nature, is a question of no great intrinsic moment, and concerning which we have no sufficient data to lead to a satisfactory conclusion." In another work, Mr. Belsham, in consistency with the foregoing statement, observes—"Jesus is, indeed, now alive; but as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of gratitude for favors now received, nor yet of confidence in his future interposition in our behalf."

Unitarians in one voice, also, deny the divinity and personality of the Holy Spirit. Dr. Priestley declares, that by the Holy Spirit we are to understand nothing more than the power or influence of God, and by no means a distinct person. Mr. Belsham, with still more freedom, and less decorum, allows himself to say, "The distinct, personal existence of the Holy Spirit, is, I believe, abandoned by every person who has paid much attention to the phraseology of the scriptures."—And again, "The controversy (respecting the personality of the Holy Spirit) is almost as much at rest as that concerning transubstantiation."

As Unitarians reject the Divinity of Christ, so they also reject the doctrine of his ATONEMENT. Dr. Priestley says, this doctrine is "one of the radical, as well as the most generally prevailing corruptions of the Christian scheme." And again, he calls it, "a disgrace to Christianity, and a load upon it, which it must either throw off, or sink under." Further, he says, "Christ being only a man, his death could not in any proper sense of the word, atone for the sins of other men." Again, he asserts, that "in no part either of the Old or New Testament, do we ever find, asserted or explained, the principle on which the doctrine of atonement is founded; but that, on the contrary, it is a sentiment every where abounding, that repentance and a good life, are, of themselves, sufficient to RECOMMEND US TO THE FAVOR OF GOD." Mr. Belsham, on this subject, declares—"The death of Jesus is sometimes called a propitiation, because it put an end to the Mosaic economy, and introduced a new and more liberal dispensation under which the Gentiles, who were before regarded as enemies, are admitted into a state of amity and reconciliation; that is, into a state of privilege similar to that of the Jews. It is also occasionally called a sacrifice, being the ratification of that new covenant into which God is pleased to enter with his human offspring, by which a resurrection to immortal life and happiness is promised, without distinction, to all who are truly virtuous. Believers in Christ are also said to have Redemption through his blood, BECAUSE THEY ARE RELEASED, BY THE CHRISTIAN COVENANT, FROM THE YOKES OF THE CEREMONIAL LAW, AND FROM THE BONDAGE OF IDOLATRY."

They farther, deny Original sin. They say that all men come into the world perfectly innocent & pure; as entirely free from the least taint of moral pollution as Adam was, when he first came from the hands of the Creator; that he is by nature no MORE INCLINED TO VICE THAN TO VIRTUE; that he derives from his ancestors a frail and mortal nature; is made with appetites which fit him for the condition in which God has placed him; but that in order to their answering all the purposes intended, they are so strong as to be very liable to abuse

\* History of the Corruptions of Christianity, p. 2.  
† Ibid. p. 6.  
‡ Calm Inquiry into the Scripture Doctrine concerning the Person of Christ. p. 190. 447. 451.  
§ Review of Wilberforce, &c. Letter VIII. p. 74.  
|| Hist. of the Corruptions &c. I. 88.  
\*\* Review of Wilberforce, &c. VIII.  
†† Theol. Rep. V. p. 124. 429.  
‡‡ Hist. of the Corruptions of Christianity. I. p. 227.  
§§ Theol. Rep. I. p. 263.  
||| Review of Wilberforce, &c. Letter II.

by excess; that he has passions implanted in him which are of great importance in the conduct of life; but which are equally capable of impelling him into a right or a wrong course: that he has natural affections, all of them originally good, but liable, by a wrong direction, to be the occasion of error and sin; that he has reason and conscience to direct the conduct of life, which may yet be neglected, perverted and misguided: that with all these together, he is equally capable of right or wrong, and as free to the one as to the other.\*

Unitarians reject the doctrine of justification by the merits of Christ. To quote authorities in support of this charge is needless. All their leading writers declare, without ceremony, that the sufferings, the blood, and the righteousness of Jesus Christ, are nothing more, as to the point of personal acceptance with God, than those of any other man. They assert that the PRACTICE OF VIRTUE IS THE ONLY GROUND OF HOPE; and that any other plan of justification is unscriptural and absurd.

They believe that all the human race will finally be saved. This was Dr. Priestley's opinion. Mr. Belsham also expresses himself on the subject in the following terms. "We may certainly conclude that NONE OF THE CREATURES OF GOD, IN ANY CIRCUMSTANCES, WILL BE ETERNALLY MISERABLE. The wicked will indeed be raised to suffering; but since eternal misery, for temporary crime, is inconsistent with every principle of justice, we are naturally led to conclude, that the sufferings of the wicked will be remedial; & that they will terminate in a complete purification from moral disorder, and in their ultimate restoration to virtue and happiness."† The truth is, that although the Unitarian Purgatory differs in several respects from that of the Papists, it is nevertheless, as REVELATION A PURGATORY; having the same substantial characters, and being equally opposed to the whole current of scripture.

Finally, the Unitarians reject the inspiration of the Scriptures. "The scriptures," says Dr. Priestley, were written WITHOUT "ANY PARTICULAR INSPIRATION, by men who wrote according to the best of their knowledge, and who, from their circumstances, could not be mistaken with respect to the greater facts of which they were proper witnesses; but (like other men subject to FREQUENT) might be liable to adopt a Hasty and ILLOGICAL opinion concerning things which did not fall within the compass of their own knowledge."‡ Mr. Belsham very explicitly tells us, that "The scriptures contain a very faithful and credible account of the Christian doctrine, which is the true word of God; but they are not themselves the word of God; nor do they ever assume that title; & it is highly improper to speak of them as such, as it leads inattentive readers to suppose they are written under a PLenary INSPIRATION, to which they make NO PRETENSION."§

To this list of Unitarian opinions, I might add, if it were necessary, a number of other articles; such as the materiality of the soul;—the consequent denial of a separate state, of activity or consciousness, between death and the resurrection;—the denial of the existence of either Devils or good Angels; and the rejection of all sanctity in the Sabbath. But my limits forbid me to multiply particulars; and I would by no means allow myself to do any thing that might look like unduly darkening the horrid picture.

From this summary view, it is evident that Unitarianism, according to the statement of one of its most zealous friends in the United States, consists "rather in NOT BELIEVING," and that the principal difficulty which it has to encounter is to "make men zealous in REFUSING TO BELIEVE." It is plain, also, that Unitarians reject EVERY ONE of what we deem the PECULIAR and ESSENTIAL doctrines of the gospel. According to this scheme, there is no other than a mere human, fallible, and peccable Saviour; no real redemption by the blood of Christ; no justification by his merits; no Holy Spirit to sanctify our depraved nature; no prevailing intercessor; nothing that can with propriety be called GRACE; all—all is figurative, cold, inadequate and unsatisfying.

In short, Christianity, if Unitarianism be the truth, is nothing more than a republication of the religion of nature, with very small additional light. A future state, a pure morality, and the efficacy of repentance, form the sum total of its discoveries; and men are left, after all, to accomplish their own salvation.

\* See Priestley and Belsham—And also Professor Ware's Letters, p. 20. 21.

† Review of Wilberforce, &c. Letter II.

‡ History of Early Opinions, IV. p. 4. 5.

§ Review, &c. Letter I.

|| Mr. Wells's Letter, contained in a "Brief History of the Progress and Present State of the Unitarian Churches in America."

[Miller's Letters on Unitarianism, p. 21—31.]

## THE FRIENDS OF UNITARIANISM.

Recollect, that the native tendency of the human heart is to embrace some corrupt and delusive system as that which calls itself Unitarianism. Many who respect Religion in general, and who would abhor the thought of throwing off all regard to it; yet desire to have it so modified, as to give them a little trouble, and subject them to as little restraint, as possible. Many others are in reality infidels; but are unwilling to avow it, on account of the pain which such an avowal would inflict upon their friends, and the disgrace which it might draw upon themselves; and, therefore, are disposed to resort to something which bears the name of Christianity, while it makes few demands, either on their faith or practice, essentially different from their infidel creed. And there are not a few who have had a pious education and whose consciences will not suffer them to rest without some form of godliness, while, at the same time, they supremely love the world, and the things of the world.—All these will be naturally apt to take refuge in Unitarianism; especially if it be recommended by a plausible and confident advocate, or have obtained the approval and fashionable around them. Sometimes such persons may have, to save appearances, or to satisfy conscience; and Unitarianism will give less pain to natural feeling; will call for less self-denial; and will more readily accommodate itself to every sort of pursuit and habit, except that which is right, than any other scheme which calls itself by the name of Christianity.

## IMPORTANCE OF THE CONTROVERSEY BETWEEN UNITARIANS &amp; TRINITARIANS.

No man who allows himself to reflect, can be neutral or indifferent in this warfare. It is a warfare waged for all that is glorious in the Gospel, and for all that is precious in the hopes of man. Deliberately believing as I do, that the system of the Unitarians is nothing less than a total denial and subversion of the Christian religion; and that so far as they gain an influence, it is, like that of the false Syrens of old, to allure, but to destroy; it is impossible for me to think of making terms with such a system. Having professed to devote myself unwaveringly and forever to the glory of the ever blessed Redeemer, "wo is me" if I consent, for a moment, to parley with those who blaspheme his name, or would degrade his religion! Whatever may be the sacrifice, even if it be that of life itself, this must be forborne and abhorred. While, therefore, I respect the persons, and desire to promote the happiness of those who embrace the heresy in question, I am bound, as a conscientious man, to do all in my power to expose the sin and danger of the heresy itself, and to warn my fellow men against its fatal allurements. And this, by the grace of God, I am resolved to do, as long as the convictions are such as have long impressed, and do now, with growing strength, impress my mind.

Miller's Letters, p. 19.

## AMERICAN EDUCATION SOCIETY.

Extract of a Letter from one of the Beneficiaries of the American Education Society, to the Agent.

—COLLEGE, AUGUST 14TH, 1821.

Dear Sir,—Understanding you are engaged in behalf of the American Education Society, and wish for letters from those in this institution, who are supported by the beneficence of that Society, I now with pleasure comply with your request. Soon after I found an interest in that Saviour, who gave himself for our sins, I felt an ardent desire to be an instrument of communicating to others the knowledge of the only way to eternal life, and of promoting the welfare of the Redeemer's kingdom in the greatest possible degree. The path of duty, I trust, appeared plain, but how to pursue it, I knew not. I was entirely destitute of the means of acquiring an education; nor were my friends in a situation to afford me much assistance. I threw myself upon the benevolence of the Christian community, trusting to that gracious Being who never leaves his children; and, sir, I can say, I think with gratitude, that I have succeeded better than I ever dared to hope.

I am now near the close of my Junior year, and I have been generously assisted by the Society in whose interests you are now concerned.

I am now somewhat in debt, but trust I shall be able to attain that object which is dearest to my heart. Had it not been for the patronage afforded by the American Education Society, I should now in all probability have been where I was, instead of looking forward to the time when I hope to be engaged in some humble corner of my Master's vineyard.

Praying that the Society for which you are engaged, may be instrumental of great good to the church. I remain your friend.

## PROPHECY AND HISTORY.

The forty-fourth and forty-fifth verses of the eleventh chapter of the book of Daniel, contain the following predictions:

44. But tidings out of the East and out of the North shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.

45. And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain; yet he shall come to his end and none shall help him.

On this passage Mr. Scott, an eminent commentator, offers the following remarkable exposition:

"All the attempts of the commentators to apply this to Antiochus have proved fruitless: for though he went forth with great indignation to subdue some revolted provinces in the east and in the north, yet he never returned into Judea, which land alone can be intended by 'the glorious holy mountain.' It is more probably concluded, that this part of the prophecy, relates to events yet future. Some conjecture that the Persians who border on the Turkish dominions to the East, and the Russians who lie North of them, will unite against the Turks; that in the land of Canaan the latter will fix their camp with great ostentation, as well as wage the war with great fury; and that there they shall receive such a defeat, as shall end in the utter subversion of their monarchy." [Scott's Bible, 4th American from the 2d London Edition, Vol. 3.]

The reader need not be told how exactly the above passage applies to the late news from Europe, of an expected alliance between the Russians and Persians against the Turks.—If Mr. Scott had written his commentary after reading a modern newspaper, he could not have adapted it more exactly to the events of the day. The character of the warfare waged by the Turks is accurately described by the terms "great ostentation," and "great fury." We will only add, that should the whole prediction contained in the text be found to apply to these events, we shall hear of no alliances between the Turks and other nations; for "he shall come to his end and none shall help him." Such a coincidence is very remarkable, and we are surprised that it has not sooner been discovered.

## HYDROPHOBIA.

Mr. Middleton, our minister at Russia, has transmitted a memoir on hydrophobia to Dr. Mitchell, written by Dr. Marchetti, a Russian physician, and given at length in the Commercial Advertiser, by which the indications of this terrible disease are pointed out and the cure made known. He states, that the appearance of tumors of unequal size appearing under the tongue, always and uniformly mark the existence of hydrophobic virus, which can be easily ascertained by the touch. When any one is bitten by a dog, it is recommended that he should subject his tongue to examination for six weeks, and if no tumors then appear, it may safely be concluded that no poison has been communicated by the bite. But if, during any part of this period, tumors should show themselves, the doctor recommends that they should be instantly cauterized, or opened by a sharp lancet. A greenish matter will proceed from these incisions, which the patient is directed to spit out, and then wash his mouth with a strong decoction of the tops and dowers of the Genista lutea tinctoria, (yellow broom). The virus is thus destroyed in its germ; and details of numerous cases are given where this treatment has been attended with the happiest results.

On this interesting subject, there is the following notice in the Gazette de Santé, (Gazette of Health) a medical journal, published in Paris, by which it appears that the important discovery referred to in the memorial of Dr. Marchetti, was made as far back as 1813. The subject is highly deserving the attention of the medical profession in this country.

Mr. Marchetti, surgeon at the hospital at Moscow, being in the Ukraine, in 1813, was requested to give assistance to 15 persons who had received the bite of a mad dog. A deputation of aged men waited upon him, and intreated he would administer help to the unfortunate persons, through a peasant, who during several years had acquired a great reputation for curing hydrophobia. Mr. Marchetti consented upon certain conditions. The country doctor then administered to 14 of the persons confined to him in a peculiar way. The 15th, a young girl of 16, was treated in the ordinary manner, for the purpose of proving the effect of both modes of treatment. To each of the 14 he gave daily one pound and a half of the decoction of the buds of yellow broom flowers, and he examined twice a day under the tongue, the place where, according to his statement, little swellings are formed, containing the virus of madness.

"These swellings rose the third or ninth day, & were seen by Mr. Marchetti. Very soon after they appeared they were touched with a sharp red hot needle, after which the patient gargled the part with the decoction of broom. The result of this treatment was, that the 14 patients were cured in six weeks, whilst the young girl treated differently died on the 7th day in convulsions of madness.—Three years after Mr. Marchetti paid a visit to the 14 persons and they were all doing well. The same physician being at Padolla, in 1818, had a new opportunity of confirming this interesting discovery. The happy result of this mode of treatment was the same with reference to 26 persons, who had been all bitten by a mad dog."

## HUMANITY DISGRACED AGAIN.

"Humanitas," a correspondent of the Boston Gazette, states, "that within his knowledge, and but a short time since, a respectable married woman was buried in the Yard on Washington street; that her friends, having some fears for the safety of her body, visited the grave at an unexpected hour, and were just in time to save it; that the unfeeling plunderers fled in haste, leaving the body, and the habiliments of the grave scattered around." Such atrocious acts do indeed call loudly for punishment by the arm of law; and we shall hope that the Legislature will take up the subject, and enact such severe penalties for this description of crime, as shall put a stop to its future commission.

## INFIDELITY DISCOURTEAGED.

Lord Byron's "Cain."—It appears by the London papers, that the drama of Cain from the pen of Lord Byron, has been pirated by the noted radical Bentham, who is endeavoring to raise money out of it by circulating a cheap edition. Mr. Murray, the proprietor and publisher of Byron's piracy, applied to the Lord Chancellor for an injunction against Bentham's copy, to which the latter did not offer any opposition. The Chancellor however, after perusing the work, declined interfering, on the ground that it incalculated principles hostile to the Christian religion, which was part of the law of the land; that the Court of Chancery was not armed with a criminal jurisdiction to punish offences of that nature; neither was it called upon to interpose its civil jurisdiction in the protection of works of such a character. After his Lordship had given this opinion, the copy of "Cain," which had been handed up to the bench for his perusal, was tendered to the counsel for Mr. Murray, who observed that after what his Lordship had said he was afraid to claim a property in the book. On which the Lord Chancellor replied "I know I have no wish to claim a property in it, I assure you."

## Jewish Free School.

A free school erected by the Jews, in London, for 600 boys and 300 girls, was opened in January, consecrated, and the children examined. The consecration was conducted according to the Jewish practice on such occasions.—The Rev. Dr. Hirschel, chief Rabbi of the congregation dominated German Jews, with several other Rabbis, made seven circuits round the boys school, preceded by 16 boys bearing Hebrew Bibles, Prayer Books and the Mishna, during which the boys in their places sang a Hebrew Anthem, &c. The building is situated in Bell-Lane, Spitalfields. In addition to the rooms for the 900 children, there is an apartment for the scholars in the higher branches of Jewish learning, apartments for the teachers, besides ample play-grounds. Such an institution as this reflects great credit on its founders.

Mr. John Withington, of New-York, lately deceased, a gentleman long known for his liberality, after handsome bequests to Mrs. Withington and others, has bequeathed the following sum:—  
To the Rev. John Williams, \$2,000  
To the Rev. John Stanford, 500  
Baptist Church in Oliver Street, 10,000  
Poor Fund, do. 5,000  
New-York Missionary Society, 1,000  
Columbia College, at Washington, 5,000  
General Convention Baptist Church, 10,000  
American Bible Society, 10,000  
Baptist Theological Seminary, N. Y. 1,200  
Library, to the College in the District of Columbia. [Spectator.]

## ANECDOTE.

Last week, some ladies who had been taking a walk, were accosted by a gypsy woman, who for a small reward, very politely offered to show them their future husbands' faces in a pool of water that stood near. Such an offer was too good to be refused, and on paying the stipulated sum, the ladies hastened to the water, each in anxious expectation of getting a glance at the "beloved object;" but lo! instead of beholding the "form and face" they so fondly anticipated, they were surprised to see their own rosy cheeks and sparkling eyes glancing from below. "Sure you are mistaken, woman," exclaimed one of them, "for we see nothing but our own faces in the water." "Very true, mem," replied the sagacious fortune-teller, "but these will be your husbands' faces when you are married."—Lon. pap.

## BUCK ON EXPERIENCE.

JUST published, and for sale by LINCOLN & EDMANES, No 53, Cornhill.  
A Treatise on Religious Experience; in which its nature, evidences & advantages are considered. By CHARLES BUCK.—Price, 1 dollar.  
Vital religion, or Christian experience, has in every age been denied by the opposers of truth; but its reality and importance are apparent from the Scriptures, and are attested by all real Christians. This treatise is justly held in high estimation, as presenting a luminous view of this interesting subject; and at a period like the present, when religious experience is so frequently represented as fanaticism, it may be highly beneficial for the friends of truth to promote the circulation of a work which exhibits the subject in a scriptural and impressive manner. Every 6th copy gratis. April 20th.

## MERRIMACK ACADEMY.

THE summer term of this Academy, will commence on Wednesday the first day of May next. Mr. Morse continues in the school and will be assisted through the summer by Miss Harriot Wood, of Newburyport. The Trustees flatter themselves that the instruction, and the price of Tuition and Boarding, will give satisfaction to all who may attend. By order of the Trustees, JEREMIAH SPOFFORD, Secretary. Bradford, (East Parish,) April 20, 1822.

Dorchester Seminary for Young Ladies. MISS TOPLIFF respectfully informs that her Academy continues open for the reception of Young Ladies.

Her residence is healthful and pleasant, situated five miles from Boston, near the Rev. Mr. Codman's Meeting-house, and no attention is spared to facilitate the progress of her pupils, in the solid or ornamental branches of education. Terms—Tuition from \$8 to 10 per Quarter.—Board, \$2 per week. Music taught if desired.

Reference is made to the Rev. J. Codman, and to those parents who have hitherto honoured her by their patronage. 6w April 13.

## EDUCATION.

A Young Man of liberal education, who can produce satisfactory testimonials, both of character and qualifications wishes employment in some Academy or Grammar School. Having had several years experience in such institutions, he with more confidence offers his services to those who wish for a permanent instructor, who will devote his whole time to the instruction of his pupils. A line addressed to A. B. Salem, Mass., will receive immediate attention.

Reference to Rev. Dr. Parish, Byfield, or Rev. Joshua Dodge, Haverhill, Ms. 4w April 26.

## BOOKS.

JUST received, and for sale by LINCOLN & EDMANES, No 53, Cornhill, Boston, Sermons, by ROBERT WALKER, 2 vols.; Orator's Guide, or directions for speaking and writing; Happiness, 2 vols.—Oage's Captive—Scientific Dialogues, 3 vols.—Grimshaw's History of the United States—Grimshaw's History of England—Brown's Dictionary of the Bible, cheap edition, 1 vol. \$5.00. April 13.

Dr. Baldwin's Catechism, 5th edition. FOR sale by LINCOLN & EDMANES, No. 53, Cornhill.

The 5th edition of Dr. Baldwin's Catechism, price 6 cts.—60 cts. doz.—Also, Watts 1st and 2d Catechisms; M'Dowall's Bible Questions; Cumming's Questions on the New Testament; Lincoln's Scripture Questions. Just received, Life of Pitt, 60 cts.—Life of Mary, Queen of Scots, 50 cts.—Life of Ann Bolyne, 25 cts.

## CAUSE AND EFFECT.

THE Subscriber having received due encouragement in publishing Brown's Philosophy of the Human Mind, agreeably to his engagement will proceed immediately to publish— Inquiry into the Relation of Cause and Effect. By THOMAS BROWN, M. D., F. R. S., Edin. &c. Professor of Moral Philosophy in the University of Edinburgh. MARK NEWMAN. Andover, April 9, 1822. 15 6w

## SCOTT'S FAMILY BIBLE.

A NEW EDITION WITH THE AUTHORITY OF LAST CORRECTIONS.

[Clergymen and others disposed to undertake select subscribers for this edition, will be allowed USUALLY LIBERAL DISCOUNTS.]

PROPOSAL by SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, for publishing another edition of SCOTT'S FAMILY BIBLE, in 10 Volumes Octavo.

The Rev. Author at the time of his disease was engaged in correcting and amending the work in a new edition. The publisher, at that time in Europe, availing himself of this information on the spot, will be able to offer to the patrons of this new edition, a work more worthy of their support, than has hitherto been published.

Extracts of LETTERS to the Publisher.

Rev. Asa Eaton of Boston.—"It is a TREASURE WHICH EVERY FAMILY OUGHT TO POSSESS. For the success of your undertaking you have my best wishes and fervent prayers."

Rev. Dr. Joshua Bates, President of Middlebury College.—"Sir, I am pleased with your proposal for publishing Scott's Family Bible, and sincerely wish you success in your undertaking. I have no doubt, that it will be well patronized by the public."

Rev. Dr. Baldwin, of Boston.—"I feel free to say, that in my estimation it deservedly ranks among our best and best commentaries. All the leading doctrines of Christianity, as professed and maintained by many of the most eminent writers, are, in my judgment, very happily illustrated and enforced."

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